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HISTORY OF THE FOREIGN MISSIONS
OF THE
SECESSION AND UNITED PRESBYTERIAN
CHURCH.

MURRAY AND GIBB, EDINBURGH,
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.

HISTORY OF THE FOREIGN MISSIONS
OF THE
SECESSION AND UNITED PRESBYTERIAN
CHURCH.

BY
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PREFACE.

THE object of the present narrative is to place on record the praiseworthy exertions that have been made by the United Presbyterian Church, both in its separate and in its united state, to spread the knowledge of the gospel in foreign lands. In preparing the narrative, the author has drawn his materials chiefly from the letters of the missionaries, and from the published authentic documents of the church whose missions are here recorded. In gleaning the details necessary for the later portions of the work, he has availed himself freely of the communications contained in the *Missionary Record of the United Presbyterian Church*, so ably conducted by its respected foreign secretary, the Rev. Dr. Somerville. The materials are copious and diversified; and when arranged in the form of a continuous narrative, they furnish a record, the perusal of which will prove both pleasing and instructive.

In giving an account of each mission, the author has followed the order in which the missions were commenced. The first in order is that which was undertaken to the North American Provinces, more than a century ago; and the last is that which has been recently commenced in China. During the years that have elapsed between these two periods, numerous missionaries have gone forth from the various sections that now compose the United Presbyterian Church; and the page which records the labours of these good men in different parts of the globe, must be regarded as constituting an interesting portion of the history of the church. When

we look back to the small beginning which these missions had, when we contemplate the wide extent of territory over which they are now spread, and when we reflect on the vast amount of benefit which they have conferred, we have good reason to cherish emotions of gratitude and joy. Having earned for ourselves the character of a missionary church, let us establish a still higher claim to this title, by pursuing, with redoubled energy and zeal, the path on which we have entered.

The author will not take upon him to affirm, that in a work embracing in it so many events, and referring to so many persons and places, no inaccuracies will be found. It was scarcely to be expected, that in the notices given of upwards of two hundred missionaries, no mistakes concerning names and dates should have occurred. He trusts, however, that they are few in number; and when they do occur, he beseeches his good-natured readers to overlook and forgive them. He can honestly aver, that he has spared no pains to render his work as accurate as possible; and he cherishes the hope, that those who favour it with a perusal, will find in it a faithful narrative of the proceedings which it professes to record. He lays this narrative upon the altar of his Saviour, as a small token of homage; and he accompanies the offering with a prayer, that He who sits as King upon his holy hill of Zion, would render this work instrumental in widening the boundaries of his kingdom, and thereby promoting his glory among the sons of men.

BRIDGE OF TEITH, 10th April 1867.

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INTRODUCTORY STATEMENT.

THE growing interest that is felt in the cause of missions, is one of the most pleasing symptoms connected with the present times. No period has occurred in the history of the church, since the apostolical era, when exertions have been made on such an extensive scale for the propagation of the gospel as at the present day. The success which has attended the labours of missionaries in various parts of the heathen world, during the last fifty years, has in a great measure silenced the voice of objection, and has converted many, who were hostile to the cause of missions, into decided friends. Men of all ranks, and of all religious denominations, are now seen giving their support to missionary undertakings. The various churches in our land are embarking with alacrity in the work, and they are sending forth, each its own group of labourers, to assist in the evangelizing of the world. Though the labourers are still but a handful, when compared with the abundance of the harvest to be reaped, yet it is pleasing to think on the increase that has taken place during the last half century, and on the additions that are every year making to this honourable band. From the missionary spirit which has been excited among all classes, and which is diffusing itself extensively among the young, we may anticipate, at no distant period, most magnificent results. The era seems to be at hand, when that glorious prediction of the Psalmist shall receive its fulfilment: 'There

shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth.'

The writer of these pages considers himself as rendering service to the cause of religion, and as performing an act of justice to the church to which he belongs, when he places on record the exertions which have been made by that church to send the gospel to distant lands. These exertions were early commenced; they have been steadily persevered in, with few and short intermissions; and of late years they have been made on a scale of greater magnitude than ever. So far as he knows, none of the societies which are now labouring so honourably and successfully in the missionary field, had sprung into existence (with the exception of the Moravian) when the Secession Church put its hand to the work, and sent its labourers to cultivate the moral wastes that were lying in far distant regions. While its ministers and congregations were yet few in number, and poor in their circumstances; and while its hands were fully occupied in ministering the bread of life to those who were hungering for it at home, it turned a compassionate eye to the multitudes who were perishing abroad, and it showed the christian sympathy which it felt for them, by sending, from time to time, its preachers, to publish amongst them the glad tidings of salvation.

The character of the Secession Church, from the very commencement of its existence, was decidedly missionary. At an early period of its history, it adopted measures for sending the gospel to the destitute districts of our native land; and by the success which has attended its home labours, it has proved itself a blessing to the British Isles. At the time that the venerable men with whom it originated, were driven from the pale of the national church, the means of religious instruction were not so abundantly enjoyed in Scotland as they now are. In many of the towns, and also in the rural districts, there was a considerable deficiency of the means of grace; and, to aggravate the

evil, not a few of the pulpits connected with the establishment were occupied by men who preached what an apostle calls 'another gospel.' The people who went to the house of God on Sabbath, to have the message of salvation addressed to them, were obliged to listen to harangues, that were not at all calculated either to enlighten the understanding, or to impress the heart. They were sapless essays, designed by their authors, not so much to illustrate and apply christian doctrine, as to inculcate some commonplace lesson in morality. In these circumstances, the field which the Secession was required to occupy was an extensive one. The ministers belonging to this community were men of decidedly evangelical sentiments, and exemplary in their conduct; and their preaching was highly relished by the people. The applications made to them for sermon were numerous,—much more numerous, indeed, than, with their scanty resources, they were able to supply. With the exception of the Highlands (and even these were not left altogether unvisited), there was not a district of Scotland where Secession preachers were not sent to labour. Congregations sprung up with rapidity all over the land, in all of which a pure dispensation of the gospel was enjoyed. In several of the counties of England, and in the north of Ireland, and in the Orkney Islands, the benefits of the Secession ministrations were also enjoyed. By the unremitting exertions which were thus made, the means of grace were brought within the reach of many who would not otherwise have enjoyed them, and piety and intelligence were diffused amongst the population of localities that had previously been distinguished for the ignorance and immorality of the inhabitants.

Without entering into further details concerning the efforts that have been made to propagate the knowledge of the gospel at home, I propose, in the present narrative, giving an account of the foreign missions of the Secession and United Presbyterian Church.

The historical details which I propose giving concerning

these missions, I shall arrange under the following heads, that my readers may have presented to them a consecutive view of the exertions that have been made at various periods in each field of missionary labour :—

- I. Missions to the North American Provinces,
- II. Missions to Nova Scotia.
- III. Missions to Canada.
- IV. Missions to the West Indies.
- V. Missions to Africa—Calabar.
- VI. Missions to Africa (continued)—Caffraria.
- VII. Missions to the East Indies.
- VIII. Missions to the Jews.
- IX. Mission to China.

I.

MISSIONS TO THE NORTH AMERICAN PROVINCES.

THE attention of the Secession Church was drawn at an early period toward America as a field of missionary labour. In the year 1742—only nine years after the formation of the Associate Presbytery—a letter was received from Londonderry, in the state of Pennsylvania, containing an earnest request that a minister might be sent to labour among the inhabitants of that district. As the presbytery, at this period, consisted only of twenty members, and as the demands made upon them for a dispensation of the gospel from the necessitous districts of their native country were more than they were able to supply, they were reluctantly obliged to delay sending a brother across the Atlantic. For several years after this their attention was occupied with the unhappy controversy concerning the Burgess Oath, which terminated in a disruption of their association. No movement was made with regard to the American mission till the effects of the strife had ceased. In 1751, the General Associate Synod resolved, in consequence of an application made to them from Middle Octarara in Pennsylvania, to send out missionaries to that quarter. From the beginning of the seventeenth century there had been a considerable influx into that province of Presbyterians from Scotland and from the north of Ireland,—and there was amongst them a great destitution of the means of grace. Any provision that had yet been made by the thinly scattered population of America to train ministers

for themselves was found to be very inadequate. The country was just beginning to emerge from its wilderness state. It was still covered with the wide-spreading forest. Its original inhabitants, the Indians, were in possession of a considerable portion of it; and the settlements which were formed by the European emigrants, though gradually rising in importance, as well as increasing in number—planted in the midst of trackless wilds, and removed, for the most part, to great distances from each other,—were sadly deficient in all the means of literary and religious improvement.

Only seventy years had elapsed since William Penn had taken possession of Pennsylvania and given it a government, when the first Secession missionaries commenced their labours in the same province. In a country so newly settled—the greater portion of which was yet a wilderness inhabited by savages—the difficulties which they had to encounter in the prosecution of their benevolent undertaking, must have been considerable. To renounce the endearments of home, to quit the fellowship of christian brethren, and to leave behind them the comforts that are to be found in a settled state of society, that they might endure the hardships and brave the dangers incident to a community just struggling into existence, required no small degree of moral courage. Those good men, who, listening to the call of duty, left their native land and crossed the Atlantic, that they might preach the gospel to the inhabitants of the prairie and the forest, evinced a high degree of philanthropy as well as of devotedness to God.

After the resolution was adopted by the General Associate Synod to send gospel labourers to Pennsylvania, a delay of two years occurred before the Synod was able to carry this resolution into effect. This delay was occasioned by some of the preachers, who had been appointed to go on this mission, having received calls to become the pastors of congregations in this country, and preferring labouring at home to crossing the Atlantic. With the view of preventing disappointments of this

kind, the Synod made an enactment, 'That presbyteries, previous to their entering students on trials for licence, should require them to signify their willingness to submit to any missionary appointment that might be given them by the church courts, unless they had such objections to offer as should be found relevant; and those young men who showed an aversion to submit were no longer to be acknowledged in the capacity of students.' This enactment they soon after followed up by another to the following effect, 'That no probationer, who is under an appointment to go to America, shall be allowed to be proposed as a candidate in any moderation of a call that may take place in this country.'

The two individuals to whom the honour belongs of having first gone on a transatlantic mission, in connection with the Secession Church, were Messrs. Alexander Gellatly and Andrew Arnot. The former of these was licensed and ordained with a special view to the mission, and it was designed that he should remain permanently in America. The latter was already ordained as a pastor of a congregation (Midholm) in this country; he was appointed to accompany Mr. Gellatly, and to labour along with him for the space of a year, and after the period of his appointment should expire, it was left optional to him either to remain in America, or to return home, as he might feel inclined. The instructions given them were, that, on their arrival in Pennsylvania, they should constitute themselves, along with two elders, into a presbytery under the designation of the Associate Presbytery of Pennsylvania; that they should form, as soon as possible, two congregations with distinct elderships, and that both sessions should choose representatives for the presbytery. None were to be ordained or admitted as elders except those who, besides being possessed of the necessary scriptural qualifications, had perused and approved of the standards of the Secession Church.

These two brethren left this country for America in the beginning of summer, 1753. Mr. Arnot, after having fulfilled

the period of his mission, intimated his intention of returning home to the congregation which he had left in this country. His place in Pennsylvania was supplied by Mr. James Proudfoot, who, having received ordination from the presbytery of Dunfermline, with a view to his mission, sailed from Greenock for America in the beginning of August 1754. He laboured for a considerable number of years among the American colonists; and before he terminated his labours he had the satisfaction of seeing the number of ministers and congregations in America, in connection with the Scottish Secession, greatly increased. About thirty years after he left his fatherland, I find him mentioned as one of those who united, along with Mr. John Mason and others, in forming the Associate Reformed Synod of North America. Mr. Gellatly's ministerial course was of short duration. Having obtained a settlement at Middle Octarara in Pennsylvania, he laboured only for a few years, when it pleased the great Head of the church to call him to his heavenly reward. He died on the 12th of April 1761.

Three years before the death of Mr. Gellatly, the hands of the brethren who were labouring in Pennsylvania were strengthened by the accession of Mr. Matthew Henderson, who arrived in that province in the summer of 1758. Having been ordained before he left this country, he took his seat, immediately on his arrival, as a member of the Pennsylvanian presbytery. The particular locality where he was stationed I am unable to specify; but his labours among the colonists were protracted to a considerable period. When the Associate Reformed Synod was formed in 1782, his name appears in the list of its original members. Three additional labourers were sent out in the spring of 1761; these were Messrs. John Mason, Robert Annan, and John Smart. Application had been made for the services of Mr. Mason, before he left this country, by a congregation in New York. He was accordingly inducted into a charge in that city soon after he arrived, and became one of the most useful and distinguished ministers

connected with the Presbyterian Church in America. Mr. Annan was employed for four years, after he landed on the American shore, in preaching from place to place. At the end of that period he obtained a settlement as pastor of a congregation, and his name was added to the roll of the presbytery. Mr. Smart appears to have removed to a different scene of labour from that occupied by his brethren,—as his name is never once mentioned in connection with the presbytery of Pennsylvania. The three brethren now mentioned were followed, in 1762, by Mr. William Marshall, a licentiate of the General Associate Synod, who speedily obtained a settlement as minister of the Associate congregation at Deeprun and Nethameny, on the Forks of the Delaware, and was afterwards removed to Philadelphia.

The Associate Synod had hitherto been prevented, by the want of preachers, from complying with the request that had been made to them from time to time, to send missionaries to America. In 1754 they had appointed Mr. Thomas Clerk, minister of Ballibea, in Ireland, to go and labour in the province of Pennsylvania, and in other places where his services might be required, with liberty to return home in the following year if he should feel inclined. This appointment Mr. Clerk was prevented, by reasons which the Synod sustained as satisfactory, from fulfilling. But the same individual crossed the Atlantic, as a Secession missionary, in 1765, having been sent by the presbytery of Down to labour in the province of New York. In the following year (1766) Mr. David Telfar, minister at Bridge of Teith, and Mr. Samuel Kinloch, probationer—both in connection with the Associate Synod—were sent to preach in Philadelphia, New Cambridge, Truro (in Nova Scotia), and in any other places where they might find an opening. The instructions given to them were, that they were to remain in America till April 1767, unless the Synod should see fit either to recall them sooner, or to extend the period of their missionary labour. Mr. Telfar and Mr. Clerk

were to ordain elders, and to constitute a presbytery for the administering of discipline. Should Mr. Kinloch receive a call from any congregation in America, the two brethren now mentioned were to prescribe to him the necessary trials, and to ordain him. In the meantime, until the presbytery should be constituted, Mr. Kinloch was to be under the direction of Mr. Telfar, as to the places where he should preach.

Mr. Telfar and Mr. Clerk, instead of erecting a separate presbytery, and thereby preserving in America the distinction of Burgher and Antiburgher, which unhappily prevailed in this country, formed a coalescence with their brethren of the Pennsylvanian presbytery; and it was agreed that, laying aside their denominational distinction, they should co-operate harmoniously in advancing the cause of their common Master. The spirit of union thus manifested was very pleasing to the American congregations that had been formed in connection with the Secession. The Synod at home approved highly of the conduct of the two brethren in this proceeding; and when they sent out additional labourers, some time after this, they recommended it to them to exert themselves to the utmost to maintain the articles of agreement which had been entered into between Messrs. Telfar, Mason, and the other brethren in America.

Mr. Kinloch returned home from his American mission early in 1769; and, during the course of the following summer, he was ordained to the pastoral charge of a congregation in Paisley, where he spent the remainder of his life. Some time after his return, a call was sent him from the congregation of New Cambridge, in the province of New York; but he declined accepting of it. Mr. Telfar also returned home about a year after Mr. Kinloch. He did not, however, remain long in this country after his return. In consequence of a petition received by the Synod, from some of the inhabitants of Nottingham, in Pennsylvania, earnestly requesting that a minister might be sent to them, and expressing a particular desire to enjoy the services of Mr. Telfar, his connection with his congregation at

Bridge of Teith was dissolved, and he was sent a second time to America in the summer of 1771. Though it was in consequence of a petition from the congregation of Nottingham that he was sent out, yet it does not appear that he was settled in that town. The scene of his future labours in America, so far as I have been able to ascertain, was Philadelphia.

The step taken by the brethren belonging to the presbytery of Pennsylvania, in forming a coalescence with the Burgher brethren, gave offence to the General Associate Synod in Scotland, under whose superintendence the presbytery was placed. They refused to sanction the coalition. They considered the terms on which it was formed as inconsistent with the 'maintenance of the testimony among their hands against the course of the separating brethren;' and they enjoined the presbytery to erase from their record everything relating to such an obnoxious measure. In the meantime, Messrs. John Roger and John Smith having received licence and ordination in this country, were sent across the Atlantic in 1770, to join the brethren in Pennsylvania. Mr. James Clarkson was added to their number in 1772; and, during the course of next year, Mr. Martin, a member of the presbytery of Moira and Lisburne, in Ireland, followed to the same destination.

The increase of Secession ministers in America, and the wide extent of territory over which they were scattered, led to the formation of a new presbytery in connection with the Secession, under the designation of the Associate Presbytery of New York. This measure, it was understood, had originated with Mr. John Mason. He was a strenuous advocate for union with the Burgher brethren. He had condemned in strong terms the dispute concerning the burgess oath, which had been carried on between the two Secession synods in Scotland. 'This controversy,' he said, 'has done infinite injury to the cause of God in Scotland, and wherever it has shed its malignant influences. For my own part, I cannot reflect upon it without shame and perplexity. Though we differ only about

the meaning of some burgess oaths and some acts of Parliament, our mutual opposition has been as fierce as probably it would have been had we differed about the most important points of Christianity. The infatuation we have fallen into will amaze posterity.'

By this time the American war for independence had commenced, and the relations between the mother country and her transatlantic colonies were in a very unsettled state. The presbytery of New York was formed without receiving the sanction of the supreme court at home; and the Synod refused to give it any countenance. They declared that they would acknowledge no other presbytery in America but the one already existing in Pennsylvania.

Soon after this an important step was taken by the brethren in America, who were connected with the Scottish Seceders. They united along with certain brethren belonging to the Reformed presbytery in forming themselves into a synod, under the designation of the 'Associate Reformed Synod of North America,' and they declared themselves independent of any of the ecclesiastical judicatories in Scotland. This Synod was first constituted on the 30th of October 1782, and the following brethren were enrolled as members of it: Messrs. David Telfar, and Thomas Clerk, belonging to the Burgher Synod in Scotland; Matthew Henderson, John Mason, James Proudfoot, Robert Annan, John Roger, William Logan, and John Smith, belonging to the Antiburgher Synod; John Cuthbertson, John Murray, David Annan, — Dobbins, and — Linn, belonging to the Reformed presbytery. There were only two members of the Pennsylvanian presbytery who refused to connect themselves with the newly-formed Synod: these were Messrs. William Marshall and James Clarkson. They remained firm in their adherence to the parent Synod in Scotland; and, along with three elders who adhered to them, they claimed the authority of the Associate Presbytery in Pennsylvania.

The Associate Reformed Synod of America adopted as the

basis of their union the Westminster Confession of Faith, and the Larger and Shorter Catechisms, with the exception of those parts of the Confession which ascribe to the civil government a power in matters of religion. The discussion of this much-disputed point they reserved till some future occasion, 'as God should be pleased to direct.' On the duty of covenanting, and on the obligatory nature of the covenants on posterity, they gave no opinion; but they expressed their 'hearty approbation of the earnest contendings for the truth, and magnanimous sufferings in its defence, by which their pious ancestors were enabled to distinguish themselves in the last two centuries.' They further declared 'that they have an affectionate remembrance of the national covenant of Scotland, and of the solemn league of England, Scotland, and Ireland, as well-intended engagements to support civil and religious liberty.' In stating the grounds on which they were willing to receive into their society persons connected with other Presbyterian denominations, they agreed 'to reject all such applications for admission to fixed communion with the Synod, that may at any time be made by persons belonging to other denominations of Presbyterians, as evidently *arise* from caprice, personal prejudice, or any other schismatical principles. And the only admissible application shall be such as, upon deliberate examination, shall be found to arise from conviction of duty, and to discover christian meekness towards the party whose communion is relinquished; or such as are made by considerable bodies of people who are not only destitute of a fixed gospel ministry, but cannot be seasonably provided for by the denomination of Presbyterians to which they belong.'

Communications were sent from the American Synod to the two Secession synods in Scotland, informing them of the step which they had taken, and soliciting that a supply of preachers might be sent to assist in carrying on the work of the Lord. The Associate Synod received the intelligence with gladness. In the reply which they sent, they expressed their

joy to learn that their brethren in America were adhering to the same principles with themselves; they wished them success in the work in which they were engaged, and stated that they were unable at present to send them any additional preachers. The General Associate Synod refused to acknowledge the Synod in America. They expressed their disapprobation of the conduct of the brethren who had joined it; they declared them 'to be in a state of apostasy from their reformation testimony and their witnessing profession.' On the other hand, they expressed their approbation of the conduct of those ministers and elders who preferred continuing in connection with the Synod at home to joining the newly-formed Synod in America. They considered it a matter of thankfulness to God, that these brethren had 'been enabled to proceed with honesty, faithfulness, and zeal, according to their ordination vows, and solemn covenant engagements, in maintaining the Lord's cause among their hands.' 'They further declared, that, as these brethren had entered a protest against the decision of the majority agreeing to the union, and had appealed to the Synod, which protest and appeal had been refused a place in the minutes; and as they had entered another protest against this refusal, and claimed to have the powers of the Associate Presbytery of Pennsylvania rightfully vested in them, as being the only members adhering to its original constitution and principles, they therefore recognised and justified the constitution of the presbytery, as claimed by those protesting ministers and elders, and they acknowledged them to be the only lawful and rightly constituted presbytery of Pennsylvania, in connection with, and subordinate to, the Synod in Scotland.'

The General Associate Synod strengthened the hands of the brethren who were connected with this presbytery, by immediately sending out to them an additional labourer. Mr. Thomas Beveridge, by appointment of Synod, was ordained by the presbytery of Edinburgh, and left Scotland for America in the end of 1783. He was admitted to the charge of a congre-

gation at Cambridge, in the state of New York, on the 10th of September 1789. Here he laboured for a period of nearly nine years, and had the pleasure of seeing the congregation prospering greatly under his ministry. He acquired the character of being an active, useful, and public-spirited labourer in his Master's service. His ministerial career was unexpectedly terminated by a fever, which he caught while engaged in assisting his friend Mr. Goodwillie in dispensing the sacrament of the Lord's Supper at Barnet. His death was lamented as a severe loss, not only by the religious communion with which he was more immediately connected, but by the church at large. The Rev. Mr. Marshall of Philadelphia, in a letter written to a friend in this country soon after the death of this excellent minister, says: 'The praise of Mr. Beveridge is in all our churches, and his memory will be long respected here. He was truly an able minister of the New Testament; was well acquainted with the doctrines of free grace, and zealously attached to these. His clear and distinct views of evangelical truth rendered him always acceptable in the pulpit to those who had any savour for the things of God; while his extensive acquaintance with the history, constitution, and order of the church of Christ rendered him of singular advantage to the presbytery of which he was a member. He was blessed with a very copious measure of grace as well as gifts. He was favoured with great intimacy with his God. He lived near Him, particularly in the exercise of prayer. When his avocations would admit of it, he frequently spent whole days and nights in prayer, and had very remarkable answers. It would only injure his character for me to attempt a delineation of it: there was in him as great an assemblage of gifts and graces, with as few imperfections, as I ever yet saw in any minister of the gospel within the sphere of my acquaintance.'

After the separation of the American provinces from the mother country, the brethren connected with the presbytery of Pennsylvania became jealous of the jurisdiction exercised over

them by the Synod in Scotland. The nature of the connection existing between them and the Synod gave occasion to their being reproached as being still in subjection to a foreign power; and they began to entertain the idea that, as the provinces had successfully asserted their independence of all foreign jurisdiction, so they, too, as a presbytery, might become, if not altogether on a footing of equality with, at least less dependent upon, the Synod at home than they had hitherto been. They addressed a communication to the Synod on this subject, and they requested them to take into consideration what would be the most effectual method for preserving the connection between the supreme court and the brethren in America. They suggested also the following articles, as necessary to the preservation of a just and profitable union between them:

First, That we be of one heart and mind, both as to the truth of the gospel, and as to the duty of bearing witness to it, by a public and judicial testimony against the injuries done to it in the age and place of the world in which our lot is cast. *Second*, That we act consistently with the profession we make, carefully avoiding everything which might reasonably be considered as an approbation of those who are in course of backsliding, and who are opposing themselves, if not directly to us, yet to our brethren who are engaged in the same cause with us. *Third*, That whatsoever is a matter of general concern, especially what respects the profession of our faith in our church, be communicated as quickly as possible to the other, that it may be approved of, or objections offered against it, as those to whom it is communicated may see cause. *Fourth*, That no person under censure by one church be received by the other, without such an acknowledgment of his offence, as those among whom the scandal happened would have judged a sufficient evidence of his repentance. *Fifth*, That the strong help the weak, all having a respect to the one Lord whom we serve, and bearing one another's burdens, that we thus fulfil the law of Christ.'

This matter was at last determined by the Synod adopting

the following resolutions, embodying the terms on which the ecclesiastical connection between them and the presbytery of Pennsylvania was henceforth to be maintained :

'First, That as to what relates to scandals, or causes of a personal and private nature, the Synod, from their intercourse with the presbytery for about thirty-five years past, have no reason to expect that appeals in such cases will be prosecuted ; and they judge the prosecution of such appeals would be inexpedient and improper at such a very great distance.

'Second, That in the case of any difference arising in the presbytery of Pennsylvania about the profession of the faith, or about any truth or duty affecting their connection with this Synod, it is necessary for this Synod to know on what side truth and duty lie. The Synod, therefore, judge it equitable and necessary that causes of this kind may be brought before them, by reference or appeal.

'Third, Though the errors in doctrine, corruptions of the word of God, and defections from the reformation testimony, prevailing in Britain and America, may be materially the same, yet, as these, in several instances, assume a different appearance, and are promoted under different pretences, in the last of these countries, the Synod therefore judge it expedient for the presbytery of Pennsylvania to state the profession of their faith, so as that it may always be a direct and proper testimony against the evils by which that part of the Lord's vineyard in which they labour is more immediately endangered, provided that presbytery do not give up any truth testified for by this Synod, nor enter into any connection with such as oppose themselves to any part of our christian and witnessing profession.

'Fourth, The formula of questions to be put to ecclesiastical office-bearers at their ordination in said presbytery of Pennsylvania, ought to contain an engagement to maintain the truth of the gospel against such as oppose it in that part of the world. But the questions in said formula ought to be as near to those put by this Synod in Britain and Ireland, as the state of the

church in America will admit; and none of these shall contradict the testimony maintained by this Synod: And further, it is requisite that the said formula should contain an engagement to keep the unity of the spirit in the bond of peace, in contending for the faith and order of the church, as a part of the same witnessing body with the Synod.

'Fifth, As in making confession of sin, the presbytery of Pennsylvania ought to take particular notice of those offences, backslidings, and transgressions of the law of God, which are to be found among themselves, and among the inhabitants of the land where they dwell; and as they cannot join in the very same confession of sins made by this Synod, in acts for humiliation and fasting, and also in public covenanting, by reason of some things in these peculiar to this country; the Synod therefore judge it expedient for that presbytery to proceed, as the Lord may give them opportunity, to renew their solemn covenant engagements, in a manner agreeable to their circumstances, provided still that the acknowledgment of sin and engagement to duties made by that presbytery, though necessarily different in words, be the same as to the principal matter and design, with the confession and engagement made in solemn covenant by this Synod.

'Sixth, If the presbytery of Pennsylvania shall be found departing from the profession made by them, and acting contrary to these articles, it cannot, in that case, be expected that the Synod will countenance them in such a course, by sending ministers to their assistance. The offence must be removed before the Synod can reasonably appoint any of their number to take part with that presbytery; and on sufficient evidence that the said presbytery have gone into a state of apostasy from their former testimony and ordination vows, the Synod claim it as competent to them, to pass a judicial condemnation of the said presbytery, as no longer a part of the same witnessing body. On the other hand, if the presbytery of Pennsylvania shall find anything in the proceedings of this

Synod which they judge contrary to truth and duty, they shall have the same liberty as others connected with the Synod, to remonstrate, protest, or testify against the same.

‘Seventh, If the Synod shall be informed as to any member belonging to the presbytery of Pennsylvania, that he acts contrary to his profession, and to these articles, they shall transmit an account of this matter to that presbytery, who shall inquire into it, and satisfy the Synod as to the accused, by showing either that he is not guilty, or that he has been censured according to the nature of his offence; and, in like manner, if the presbytery of Pennsylvania shall find cause of complaint as to any of the brethren in this country, they shall inform the presbytery to which the member complained of belongs, who shall judge of that matter according to the ordinary rules of procedure in such cases.

‘Eighth, As by the laws of Christ’s house, we are bound to assist one another, as the Lord gives us opportunity, particularly in the duty of maintaining a testimony against the general and increasing defections of this generation from the truth and cause of our Lord Jesus Christ, this Synod therefore resolve, that they will endeavour, as they formerly and of late have done, to answer the requests of the presbytery of Pennsylvania, by appointing and sending ministers or preachers to their assistance, according as there may be need for other labourers in that part of the Lord’s vineyard; and for this end they shall use all proper means to persuade such as may be appointed for that service to undertake it.

‘Ninth, As the Synod shall communicate to the presbytery of Pennsylvania such of their acts as are of general concern, particularly such as respect the profession of the faith made by this Synod,—so that presbytery shall transmit to the Synod all acts of the same nature passed by them; and no new terms of communion shall be enacted by them till the overture concerning the same shall have been transmitted to this Synod for their consideration; that by these means unity may be main-

tained, misunderstandings arising from want of due information prevented, and the most speedy and effectual methods taken to remove any difference which may arise.

‘Further, the Synod declare, that, as agreeably to this act, the presbytery of Pennsylvania shall have all the aid this Synod can afford, by sending ministers to their assistance when they may be wanted, and interposing their authority for this end,—so they will endeavour to give speedy judgment in matters of faith which may come before them, by reference or appeal from the above-mentioned presbytery, and do everything in their power for promoting the testimony in North America; the design of those articles being in no instance to hurt them, but help them, and to strengthen their hands in the work of the Lord.’

Acting in accordance with the spirit of these articles, the General Associate Synod continued to maintain a friendly relation with the Pennsylvanian presbytery, and sent occasional supplies of preachers to them. In the month of October 1788, the presbytery received an accession of strength by the arrival of Messrs. David Goodwillie and John Anderson. Mr. Goodwillie became pastor of a congregation in Barnet, and Mr. Anderson obtained a settlement in the neighbourhood of Pittsburgh. This last-mentioned brother was afterwards employed by the presbytery in superintending the studies of those young men whose views were directed to the office of the holy ministry. Mr. David Sommerville, who was for some time minister of a congregation in Strathaven, resigned his charge in that town, and having sailed for America in August 1790, he became a member of the presbytery of Pennsylvania. Mr. John Cree was sent by the Synod in the following year, and was ordained to the pastoral charge of a congregation in New York.

Soon after this period, new ground was broken up by the missionaries of the Secession Church in America. They began to penetrate into the far west. A representation of the religious destitution that prevailed among the inhabitants of Ken-

tucky, was laid before the General Associate Synod at their meeting held in spring 1797. This representation contained the following affecting appeal to the ministers and people of the Secession Church: 'Think, O ye inhabitants of that happy country, which has been so long as a well-watered garden, or as a field which the Lord himself hath blessed, how could you live in a dry and thirsty land where there is no water! Ye favoured ones, who know the value of the refreshing influence of that water of life, whose streams make glad the city and people of our God, how could you bear such a tedious absence from the borders of his sanctuary, where He provides drink for his people, his chosen? Ye ministers of his, who serve at his altar, and are endeavouring to be faithful for Him, think what welcome visitants you would be unto us! Welcome, did I say? Yes, welcome as a gracious answer to our fervent supplications, and as messengers of God for our salvation. But is Scotland so niggardly that she will not share, or is she so impoverished that she does not possess one gospel herald so richly furnished with the spirit of his office, as to be willing to carry his Lord's message into a foreign land? Is there none in her who possess so much of the spirit and zeal of an apostle as to say, "Notwithstanding the difficulties and discouragements I foresee—though there is a wide ocean to cross, and a long, and in many places a pathless, wilderness to travel through—I must still see Kentucky?" If there are any such in her, let them be assured that the Lord will make their voyage and their way prosperous. Their gracious God, who takes notice even of a cup of cold water given to any of his people as if it were given to himself, will not overlook any of his ministering servants who may travel to a foreign country, to break the bread of life to the hungry, and pour forth the water of life for them that are athirst.'

The Synod lent a willing ear to the application made to them in behalf of the inhabitants of Kentucky; and two preachers, Messrs. Andrew Fulton, and Robert Armstrong, offered their

services to go on this mission. The spirit of devotedness manifested by these young men was peculiarly gratifying to the Synod, and their offer of missionary service was joyfully accepted. The Synod appointed them to be ordained before setting out upon their mission. The instructions given them were, that on their arrival in Kentucky, they were to constitute themselves into a presbytery, under the designation of the 'Associate Presbytery of Kentucky,' in direct subordination to the Synod. A collection was enjoined to be made throughout all the congregations of the Association to defray the expenses of the mission. On the 15th of June 1797, Mr. Armstrong was ordained by the presbytery of Kelso; and on the 18th of the same month, Mr. Fulton was ordained by the presbytery of Perth. The charge was given to the former of these brethren by Mr. Arnot of Midholm, and the charge was given to the latter by Mr. Alexander Pringle of Perth.¹ Mr. Pringle addressed the missionary in terms peculiarly felicitous. 'Remember,' said he, 'the great object of your mission, to preach the gospel. The sanguinary missionaries of worldly courts and of ambitious statesmen have often proclaimed on foreign shores, by the roar of cannon and banners rolled in blood, the destructive power of their employers, and their insatiable lust of dominion; but you are sent out, like Noah's dove with the olive leaf, to proclaim peace wherever you go. Make the hills and vales of Kentucky to ring with the joyful tidings of peace on earth and goodwill towards men. Others are gone to preach peace to the heathen in the South Sea Islands; you are destined to carry the same welcome news to those that already bear the christian name in the bosom of the American continent. Go, then, in the Lord's name, and preach the unadulterated gospel of the blessed God. Let Christ, and Him crucified, be the constant theme of your ministry. Hold forth the Saviour and free salvation to all men. Commend the wondrous love of God to men displayed in his unspeakable

¹ Afterwards Dr. Pringle.

gift. Tell them of the deep abasement of God in our nature, of the labours of his humbled life, of the satisfactory nature of his agonies and death, of the power of his resurrection, of the glory of his ascension, of the work of the Spirit in the church and in the heart, of the certainty of a future judgment—and, in short, shun not to declare all the counsel of God.’

Messrs. Armstrong and Fulton sailed from Leith on the 8th of August 1797, and landed at New York on the 13th of October. With the view of preparing the inhabitants of Kentucky for the arrival of the missionaries, the Synod had appointed the presbytery of Perth (through whom the application in behalf of Kentucky had been made) to prepare an address to the inhabitants of that province. The following extract from this address will show the excellent spirit that animated the Synod in undertaking this mission: ‘It promises well to your infant state, dear brethren, that there are some among you (we hope there are many) who cannot relish the pleasant things of your fat land, while there is a scarcity of the bread and water of life. “Blessed are they who do hunger and thirst after righteousness, for they shall be filled.” “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of valleys: I will make the wilderness a pool of water, and the dry land springs of water.” Thirsty souls, the Lord hath looked on your affliction and heard your cry. The bowels of the Secession Church are moved for you. Your earnest supplication to the General Associate Synod, for a spiritual guide to go before you in the way to the Zion above, has succeeded beyond your expectation. You sought *one* minister from us,—you asked him, we hope, from the Lord of the vineyard,—and lo! in the riches of his liberality, He hath sent you *two*. The Synod, deeply impressed with a sense of your great need of some to administer to you the word of life, and considering the extensive field of usefulness, through the

divine blessing, which your flourishing settlement presents to a faithful gospel minister, as also your great distance from the presbytery of New York and Pennsylvania,—judged that it would be more conducive to the advancement of the Lord's work among you, and more to the comfort of such as might be sent, to mission two, if two suitably qualified for the service, and willing to undertake it, could be found. After consulting together, and seeking direction from the Lord, they harmoniously agreed, in the appointment of Messrs. Andrew Fulton and Robert Armstrong, as two very proper persons for going out on this important mission. They were appointed, at their arrival at the place of their destination, to constitute themselves into a presbytery, by the name of the "Associate Presbytery of Kentucky." Their ordination, and other necessary steps for accelerating their departure, were all agreed on with the greatest unanimity. Had you witnessed, dear brethren, our anxious solicitude to have you provided with able and faithful labourers, had you beheld our entire unanimity, and had you heard the expressions of our unfeigned joy when the two brethren appointed to you modestly signified their acquiescence in our choice, you would assuredly have gathered that you are very dear to the church here, and that these two servants of Christ are called by their Master to preach the gospel unto you. The deed of Synod caused the church here to rejoice for the consolation; and your loving brethren willingly offered of their substance for defraying the necessary expense of conveying, to their friends afar off, these welcome messengers of peace. This joyful event is a hopeful presage that they shall fear the name of the Lord from the west, and his glory from the rising of the sun; and that the time is at hand when our exalted Redeemer shall have dominion from sea to sea, and from the river to the end of the earth.'

The two brethren, after remaining in New York about a fortnight, proceeded on their journey to Kentucky. Leaving New York on the 26th October, in company with the Rev. Mr.

Marshall of Philadelphia, they reached this last-mentioned city on the following day. Here they were detained for eight or ten days, waiting for the arrival of their books from New York. 'After they arrived (says Mr. Fulton, in a letter to a friend), we agreed with a waggoner to take our books to the river Ohio. We went back the country, in company with your two nephews, by the way of Lancaster and Carlisle, and came to Pittsburgh on the 19th November. About half-way from Philadelphia to Pittsburgh we travelled in the stage coach, and afterwards partly on foot. We should have bought horses at Philadelphia. One waggon with five horses carried all our baggage. The waggon was about three weeks in coming to Pittsburgh after we were there; and by the time it came, on account of the frost, it was not reckoned safe to go down the river. We therefore resolved to wait till spring.'

During the period of their sojourn at Pittsburgh their time was usefully employed in preaching in the town and in the adjacent districts. 'As it was winter,' says Mr. F., 'the meetings were not large in the country. A great many of the inhabitants have come from Ireland. They seem to be an industrious people, and many of them religious. Pittsburgh stands upon a neck of land between the Alleghany and Monongahala rivers, each of which seems to be as large as the Tay. Close below the town these rivers join, and then it is called the Ohio. The situation is beautiful: the town is small, but fast increasing. A great many travellers go that way, and often have to stop for weeks, which makes it expensive for strangers to be long in Pittsburgh. Many of the inhabitants are in a public line of life, and care little about religion. We got acquainted, however, with some who were very desirous of the gospel, but were much discouraged owing to the smallness of their number.'

The brethren left Pittsburgh on the 25th February 1798, having a journey of nearly 600 miles to accomplish before they reached the place of their destination. This journey was accomplished chiefly on the river Ohio; and the hardships which

they had to encounter during the course of it were considerable. In a letter written by Mr. Armstrong, dated 5th December 1798, he says: 'We set sail from Pittsburgh for Kentucky on the 21st February 1798, and after a passage of nine days arrived at Limestone on the 1st of March. Limestone is 500 miles from Pittsburgh. The weather was, for the most part, cold and stormy, and our accommodation in the boat very indifferent. It was so much crowded with horses, baggage, and merchant goods, that there was scarcely any place in it where we could stretch ourselves to sleep; and, except a part of two nights, when we stopped the boat and went ashore to a house, I slept little, and never pulled off my clothes. On one occasion, the darkness of the night rendering it dangerous to continue sailing, we fastened our boat to the bank of the river, and Mr. Fulton and I went in search of a house to lodge in. After traversing the woods of what is called the Indian shore, on the right hand side of the Ohio river, going down for a considerable time, we found that our search was in vain, for no habitation could be seen. There was a good deal of snow on the ground; we could not sleep on board, and we wanted rest somewhere. The only shift which now remained was to cut up logs for a fire. Three of us, Mr. Fulton, another young man, and myself, went to work, and kindled a fire as well as we could. I then chose a place to lie upon; and, after scraping away the snow, and cutting up a piece of a log for a pillow, I wrapped myself in a blanket, and lay down to sleep. When we had rested thus for about two hours, a great fall of snow obliged us to decamp, and again remove to the boat.

'When we set sail at first, the river was low, and our vessel grounded, sometimes on shallows, sometimes on rocks; then all hands (myself only excepted) were obliged to assist, and jumping into the river, while the water reached to their loins, to force her off with long poles. Such a situation was not, in a cold frosty night, you may judge, very tolerable. There were only six men on board, which made it necessary for Mr. Fulton

and me to take our full share of watching and rowing ; this, as we generally sailed night and day, was labour sufficient.

‘ A severe cold, contracted very suddenly at Pittsburgh, threw me into a slight fever, from which I had not fully recovered when we set sail down the river ; and this circumstance, through the kindness of the owner of the boat, procured for me the indulgence mentioned above ; yet I got perfectly well during the passage, and landed at Limestone, free from any bodily complaint whatever, except that I felt wearied and sleepy.

‘ We stayed ten days near Limestone, in the house of Alexander Hamilton, an old Scotch Seceder, from Haddington. We were yet seventy miles from the place of our destination, and wanted horses to carry us along. There is scarcely any such thing as horses to hire in this country ; and owing to the deepness of the roads in some seasons it is almost impossible to travel on foot. But here, as in everything else, we experienced the kindness of providence, and were agreeably extricated from this difficulty ; for Mr. Hamilton gave us one horse, and a Roman Catholic, to whom we were introduced, gave us another, for upwards of fifty miles, and at the same time a letter of introduction to a gentleman of the Baptist persuasion, with whom he was connected. From this gentleman’s house we sent back our horses ; and he showed his kindness by detaining us with him as long as he could, and then gave us horses to Canerun, where Mr. Goodlet resides.’

The circumstances in which these two brethren commenced their labours in Kentucky were discouraging. Gross ignorance and immorality characterized the mass of the population. A large proportion of the inhabitants avowed themselves infidels, and were opposed to religion in all its forms. The abominations of slavery prevailed all around. Those who were friendly to their cause were few in number, and situated at considerable distances from one another. At first, their audiences consisted, for the most part, of persons who came to mock, rather than to worship. Mr. Armstrong, giving an account of the difficulties

which they had to contend with at the commencement of their labours, says : ' The planting of churches is difficult and laborious work. The exercise of the ministerial office here would require, at the same time, invincible resolution, yet prudence, unwearied industry, and zealous activity in the service of Christ, with a disposition to become all things to all men, and a calmness of temper which can scarcely be ruffled. But who is sufficient for these things ? For my own part, I am far, very far, from having pretensions to these qualities. I have been sometimes obliged to put on a brow of brass, in my public ministrations, "to rebuke and exhort with all authority," and have succeeded so far that the openly profane, who despise religion, are either driven away from our assemblies, or forced to behave in them with tolerable decency. It is a disagreeable situation for a minister to be under the necessity of addressing himself to an assembly, the greater part of which consists of declared infidels. In this situation, however, I have sometimes found myself placed. On such occasions, my fortitude has never forsaken me in so great a degree as I feared. What we have already been enabled to go through, and the countenance we have already received, affords us great reason to "thank God and take courage."'

The state of matters soon began to assume an encouraging aspect. An uncommon degree of attention to the word of God was excited by the preaching of Messrs. Armstrong and Fulton. A wide and effectual door was opened to them. The applications made to them for sermon were much more numerous than they were able to supply. After preaching in various parts of the country, the former of these brethren fixed his residence at Canerun, about eight miles from Lexington. His labours were equally divided between the congregation assembling in this place, and two other congregations—the one assembling at the distance of eight, and the other at the distance of fifteen, miles from his place of residence. Mr. Fulton took up his abode at a place called Beargrass, in the district of Shelby, near the falls of Ohio. In addition to the congregation

assembling in this place, he had under his charge a congregation assembling at Drennon's Creek, about twenty miles distant from Beargrass. After they had ordained elderships in their respective congregations, they met and constituted themselves into a presbytery at Canerun on the 28th of November 1798.

Their labours were not confined to the state of Kentucky. Soon after their arrival in that province, they were earnestly requested to go and preach in the neighbouring state of Tennessee. Some persons residing in Cumberland county, in the state now mentioned, sent a messenger a distance of 200 miles, requesting that one of the brethren would pay them a visit. Mr. Fulton went and laboured among them for several weeks. He preached in Nashville, the principal town of the district, and in various parts of the country; and during his visit he baptized sixteen children and two women. Concerning the state of religion in the district which he visited, he says: 'In that town (Nashville), and indeed in almost all the new-formed towns in this western colony, there are few religious people. The inhabitants chiefly consist of lawyers, tavern and storekeepers; and many of these are infidels. There are a number of religious people in the country around Nashville. A certain William Turnbull, a Scotsman, who was once a member of Mr. Arnot's congregation, is a very worthy man, and has been remarkably useful in diffusing religious knowledge. On the north of Cumberland river, the country is settled to a considerable extent. Two Presbyterian ministers are in it, about fifty miles distant from each other. On the south side of the river, where I chiefly was, the settlement is not so extensive of any kind. The people, with whom I got acquainted, earnestly desire a minister of the gospel; and they think that they are well able to support one.'

Soon after Mr. Fulton's return, a messenger arrived from some persons residing in Blount county, in the neighbourhood of Knoxville, the seat of government, in the state of Tennessee, imploring one of the brethren to pay them a visit.

Mr. Armstrong, after detaining the messenger for a few days, that he might make the necessary arrangements, set out with him to Blount county. After a long and fatiguing journey of 230 miles, accomplished on horseback, through swamps and woods, he reached Knoxville. In this town, and in the surrounding district, he found a number of persons who had formerly been acquainted with the principles of the Secession, and who for a considerable period had been petitioning the presbytery of Pennsylvania for a supply of sermon, but without success. They had, along with other Presbyterians residing in their vicinity, formed themselves into praying societies, and were waiting for a minister from whom they might receive the ordinances of the gospel. Mr. Armstrong spent seven weeks in labouring amongst them. Before he left them, he had the pleasure of forming them into a congregation. He ordained amongst them five elders, and baptized in one day thirty-two children. The joy which his visit occasioned to these inhabitants of the western wilderness may be inferred from the following incident. Three members of the congregation, who resided at a distance of about eighteen or twenty miles from Knoxville, having heard at midnight that Mr. Armstrong had arrived there on the evening of the preceding day, immediately left their dwellings that they might give him a welcome; and having come to him in the morning, they declared, with tears in their eyes, that for more than ten years they had been waiting and praying for such a day.

It was not to be expected that the two brethren in Kentucky could frequently undertake such distant journeys, as those which they had lately undertaken, with the view of visiting the new-formed congregations in the state of Tennessee. Application was therefore made by them to the General Associate Synod at home, to send out labourers to that district. The result of this application was, that Mr. William Hume was appointed by the Synod to go to Kentucky. Mr. Hume received ordination from the presbytery of Kirkcaldy on the 5th

of February 1800 ; and having sailed from Leith in the month of July the same year, he landed at New York on the 11th of September. He did not reach his destination till the beginning of the following year. The brethren in Kentucky received him with great joy. After spending a short period with them—labouring within the bounds of their congregations—he proceeded to the state of Tennessee. The two congregations in that state gave him a most cordial welcome. After preaching eight successive Sabbaths in each, he received a call from them both. Being urged by the presbytery to make a choice, he reluctantly gave the preference to Nashville, in Cumberland county. At the same time he expressed his willingness to go to either, or to labour at them by turns, until both should be provided with a minister. The presbytery thought that it would be injurious to both congregations to keep them longer in suspense. They therefore approved of the choice made by Mr. Hume ; and having met at Nashville, they ordained him to the pastoral charge of that congregation on the 2d of December 1801.

The congregations of these ministers grew in intelligence and piety, and the gospel sounded out from them to the surrounding districts. Mr. Armstrong crossed to the western side of the Ohio during the winter of 1802, and preached for some time in what was called the north-western territory, now the state of Ohio. The gospel thus penetrated far into the west in connection with the Secession ; and if the two Secession synods at home could only have found a sufficient number of labourers who were able and willing to undertake the work, soon would these western wildernesses have been made to blossom as the rose. The people connected with the congregations of Messrs. Armstrong and Fulton exerted themselves, with a becoming spirit of liberality, to support their ministers in comfort ; and scarcely four years elapsed after the ordination of these brethren, when the congregations under their charge remitted to the Synod in Scotland a considerable sum to assist in reimbursing

the expenses which had been incurred by the mission to Kentucky.

The grateful feelings of the people toward the Synod, who had manifested such anxiety for their spiritual welfare, may be learned from the following extract from a letter written by one of their number, to a minister in Scotland, who had taken an active part in promoting the mission: 'Tell, my dear sir, tell the people in Scotland, that however ill we deserve, however little we may improve, or lightly esteem our lately acquired privileges, there are at least a few—I hope there are many—in Kentucky who will have a grateful remembrance of their benevolent exertions in our behalf. Accept, ye generous inhabitants of my native land, accept of my thanks in the name of all my brethren in this country who value their religious privileges, and have any suitable sense of the peculiar advantages arising from a faithful and pure dispensation of gospel ordinances. The riches of your liberality have abounded unto us. By thy benevolent kindness, O Scotland, we are enriched. Through thy channels rivers of waters are opened in the wilderness, and streams in the desert. The parched ground hath become a pool, and the thirsty land springs of water. Our feet shall stand within thy gates, O Jerusalem! Now we shall keep our solemn feasts in season. Cheerful givers, you need not be uneasy whatever ungrateful return we may make. Such acts of charity and exertions of love will not lose their reward. Your several contributions thus expended are lodged in the bank of heaven, and, you may rest assured, principal and interest will be restored in due time.'

Mr. John Mason, minister in New York, and a member of the Associate Reformed Synod of America, came over to this country in the summer of 1801, and made an application to the Associate Synod in Scotland for an additional supply of preachers to be sent to the churches in America. Mr. Mason received a most cordial welcome from the Synod. He was requested to take his seat amongst them as a corresponding

member; and immediate measures were adopted by them with a view to procure suitable ministers for supplying the wants of the transatlantic churches. Several individuals offered their services for this mission, and the Synod held out every encouragement to those who were willing to go, by declaring, that if there should be any of them who, after labouring for a few years in America, should be desirous of returning to their native country, they would receive them with brotherly affection, and assist in defraying their expenses homeward. The result of Mr. Mason's visit to this country was, that when he returned to America in the beginning of September 1802, he was accompanied by four ordained ministers and two preachers, all of them connected with the Associate Synod. The ministers who accompanied him were Mr. James Scrymgeour, who had laboured for some time at North Berwick; Mr. Robert Forrest, who had been ordained at Saltcoats; Mr. Robert Easton, who was for some time minister of a Presbyterian congregation in Morpeth; and Mr. Alexander Calderhead, who had been ordained at Horndean. The two preachers who accompanied him were Mr. Robert Bishop and Mr. James Laurie. The whole of these brethren obtained settlements in the United States, with the exception of Mr. Easton, who went to Montreal. The scene of Mr. Scrymgeour's labours was the town of Newburgh, seventy miles above New York; Mr. Forrest was settled in New York; Mr. Calderhead in the Presburgh of Monongahela; Mr. Bishop at Lexington, in the state of Kentucky; and Mr. Laurie in Washington, the seat of government.

Four years after the arrival of these brethren, Mr. Joseph Shaw, a licentiate of the General Associate Synod, crossed the Atlantic, and was ordained at Philadelphia in November 1806. The same Synod sent out two additional labourers in 1809. These were Mr. William Brownlee and Mr. Robert Bruce. The former was ordained at Mount Pleasant, Bridgetown, and the latter at Pittsburgh and Peter's Creek, in the month of May, the year now mentioned. Soon after this period, there followed

in succession—to the same destination, the United States of America—several licentiates of the General Associate Synod. I am unable either to give the dates of their arrival in America, or to specify the particular localities where they were called upon to labour. But the names of the honoured individuals who, in obedience to the call of their Master, addressed to them through the Synod under whose superintendence they were placed, left their country and their friends to preach the gospel in a distant land, were the following: Mr. Peter Bullions, Mr. Alexander Gordon, Mr. John Donaldson, Mr. John France, Mr. Andrew Isaac, and Mr. Duncan Campbell.

After this period the missions of the Secession Church to the States of America ceased. There did not now exist the same necessity as formerly for sending out labourers to these provinces, for the American churches had acquired a considerable degree of strength and stability. They were no longer dependent for their supplies upon foreign resources. They had now their own academical institutions and their theological halls, and were able, in a great measure, to provide ministers for their own congregations. That they owed a large debt of gratitude to the churches in Scotland—and especially to the Secession Church—is amply attested by the narrative contained in the preceding pages. There were now two synods in America that owed their existence chiefly to the supplies which they had received from the Secession Church. These were the Associate Reformed Synod, and the Associate Synod of Philadelphia. The congregations connected with these synods were numerous and flourishing; and the labours of their ministers extended over a wide tract of country. Many of the inhabitants of the forest and the prairie were thus privileged to hear the gospel preached, and were brought to a saving knowledge of the truth, who, but for the benevolent and disinterested exertions made by the Scottish Secession, would have lived and died in a state of ignorance.

The following extract from a letter which the Associate

Synod in this country received from their brethren of the Associate Reformed Synod in America, soon after the return of Dr. Mason with the ministers above mentioned, shows the steadfastness which the brethren connected with that Synod manifested in the maintenance of their principles, and the extensive field of usefulness which they occupied: 'We have reason,' say the American brethren, 'amid all our unworthiness and infirmity, to be deeply thankful. Our Divine Head has not deserted us, nor left himself without his witnesses amongst us. With one mouth, and harmonious effort, our ministers profess and maintain the faith and order once delivered to the saints. Not one of our pulpits is contaminated with erroneous doctrine; not one of our congregations has deserted the banner of presbyterial church government. Extensive as is the territory over which we are scattered, reaching from Montreal to Georgia, and from the Atlantic to beyond the Ohio, we have hitherto been enabled to act upon the great principle of church unity, and are now enjoying the mercy of profound peace in our religious borders. Our chief embarrassment arises from a deficiency of labourers in so large a vineyard. The cry for the bread which came down from heaven waxes louder and louder; and the means of supply are but scanty. We have been much helped by the brethren whom you sent to our assistance. The important object, to which our hopes and exertions have been for several years directed—our theological seminary,—is, through the tender mercy of our God, at length accomplished. It commenced last November (1805), at the city of New York, with eight students. The prospect of increase and of utility is beyond what even our fondest hopes had ventured to anticipate. Obstacle after obstacle has been removed; our hearts are encouraged, our hands are made strong; and we proceed in the humble confidence that this plant, which the Lord's right hand hath planted, will be watered with the dews of his blessing, till it grow up into a tree of life, and spread healing influences over our vast continent.'

II.

MISSIONS TO NOVA SCOTIA.

THE attention of the Secession Church was drawn toward Nova Scotia as a field of missionary labour so early as the year 1765. Many of the original settlers in this province were natives of Scotland; and having been accustomed from their earliest years to the enjoyment of religious ordinances, they felt that, in fixing their residence amidst the swamps and forests of this uncultivated region, one of the greatest privations which they had to endure was their being deprived of the means of grace. Not only were they desirous to enjoy in their new abode a dispensation of gospel ordinances, but they were desirous that these ordinances should be dispensed to them by ministers of the same religious profession as that in which they had been educated. Amongst the number of these settlers were some who, before leaving their native country, had become attached to the Secession; and it was natural for them to carry their predilections along with them to the land of their adoption. While all around them was as yet a wilderness, and while a few log habitations scattered up and down amid the almost interminable forest, with patches of half-cleared ground around them, marked the spots where future cities were intended to be built, those hardy sons of the north, mindful of the privileges which they had enjoyed in their fatherland, sent the cry of destitution across the waters of the ocean to the ministers of the Secession, saying, in the language of the Macedonian to Paul, 'Come over and help us.'

The first application made to the Secession for a missionary to be sent to Nova Scotia, was presented to the Associate Synod, at their meeting in the month of May 1765. It came in the form of a petition from some of the inhabitants of Truro, in which they stated the destitute circumstances in which they were placed with regard to the gospel, and earnestly implored that some of the brethren might be sent to break amongst them the bread of life. The Synod lent a favourable ear to the prayer of their petition; and at a meeting held in the month of November, the same year, they appointed Mr. David Telfar, minister of Bridge of Teith, and Mr. Samuel Kinloch, preacher of the gospel, to go and labour in the provinces of North America, and also in Nova Scotia. Their appointment, however, for the present, was only temporary. They were to continue labouring in these provinces till the spring of 1767, when they would be at liberty to return home, unless the Synod should see meet to extend their appointment. These brethren did not find it convenient to set out on their mission till the spring of 1766. Though Mr. Telfar crossed the Atlantic, it does not appear that he visited Nova Scotia: his labours were confined to the North American provinces. But Mr. Kinloch, after preaching in Philadelphia and other American towns, went and laboured—to the no small joy of the inhabitants—in some of the infant settlements of Nova Scotia. Thus the gospel, in connection with the Secession, was sounded forth in that distant colony exactly thirteen years after the first Secession missionary had landed in America. Mr. Kinloch's labours were peculiarly acceptable. The congregation in Truro gave him a call to be their minister, but he declined accepting of it, as it was not his intention to remain in the country. He returned home to Scotland early in the spring of 1769. In the meantime, an application having been made to the General Associate Synod for a preacher to be sent to Nova Scotia, they appointed Mr. James Murdoch to go on that errand. After a short delay, occasioned by his receiving a call to a congregation

in Ireland, Mr. Murdoch fulfilled the appointment given him by the Synod. Before setting out, he was ordained by the presbytery of Newtonlimavady in September 1766, and arrived in Nova Scotia the same year. It does not appear that this person was ever connected with any of the presbyteries that were formed in Nova Scotia. The probability is, that his labours were terminated before any of the presbyteries existed. The following brief notice is given of him by the Rev. Dr. Robertson, in his account of the mission to Nova Scotia: 'All that we have been able to learn of Mr. Murdoch is, that after preaching for a short time at Windsor, about forty-five miles north from Halifax, he removed to Musquodoboit, where he was unfortunately drowned.' At the meeting of the Associate Synod in the month of August 1769, two individuals were appointed to go to Nova Scotia; these were Mr. Daniel Cock, minister at Greenock, and Mr. David Smith, minister at St. Andrews. Mr. Cock sailed for his destination soon after receiving his appointment. He had not long laboured in Nova Scotia, when he received a call from the congregation in Truro; and having signified his intention of accepting it, the pastoral relation between him and his flock in Greenock was dissolved. He was not, however, inducted into his charge in Nova Scotia till the year 1772. He had a long course of ministerial usefulness in his new charge. After the infirmities of age began to creep upon him, he received a colleague in 1798; and he paid the debt of nature in March 1805, having reached the advanced period of eighty-eight years.

Mr. Smith, the other minister above mentioned, did not leave this country till the summer of 1771. Previous to his departure, the pastoral relation between him and the congregation of St. Andrews was dissolved. It being left optional to him, by the Synod, to go either to Pennsylvania or Nova Scotia, he went first to Pennsylvania, and from that to Nova Scotia. A call being given him by the congregation of Londonderry, in this last-mentioned province, he continued labouring here till

the spring of 1790, when he died. He left behind him the character of being a zealous, faithful, and affectionate labourer in his Master's service.

For a period of thirteen years, the two brethren now mentioned were the only Presbyterian ministers that laboured in that district. During that period they received no help from Scotland; but in the spring of 1785, the congregation of Cornwallis, after experiencing repeated disappointments, sent a call to Mr. Hugh Graham, a preacher in connection with the Associate Synod; and a call having been given to the same individual by the congregation of South Shields, in the north of England, the Synod decided in favour of the people of Cornwallis. Mr. Graham acquiesced in the decision of the Synod. The presbytery of Glasgow was appointed to ordain him before leaving this country. Immediately after receiving ordination, he sailed from Greenock for Nova Scotia, and arrived at Halifax in the month of August 1785. Previous to his departure, the Synod had issued an injunction, that so soon as he should reach his destination, the two brethren who were already in Nova Scotia, should constitute themselves into a presbytery along with Mr. Graham. This injunction was carried into effect at a meeting of the brethren, held at Truro in the month of August the following year. They constituted themselves into a presbytery, under the designation of the 'Associate Presbytery of Truro.' The standards which they adopted were the same as those that are maintained by the Presbyterian churches in Scotland. They passed, at the same time, a resolution to hold correspondence, 'as a sister church, with such as either in Britain, or Ireland, or on the continent of America, gave evidence of their stedfast adherence, both to the doctrines, worship, discipline, and government of the Church of Scotland, contained in her standards.' At a subsequent meeting, they declared themselves 'subordinate to the Burgher Associate Synod in North Britain.'

At the time when these brethren commenced their labours

in Nova Scotia, that country was, in every sense of the word, a wilderness. It had only recently come into the possession of Britain, and little had been done by its previous possessors, the French, for its cultivation and improvement. Its surface—where not indented with lakes and intersected by rivers—was covered with wood. Its inhabitants were few in number, and widely scattered. On account of the want of roads, they had no means of intercourse with one another. In travelling from place to place, they had to force their way through tangled forests, or to steer their course amid dangerous morasses. The means of grace were totally wanting. They had no churches and no ministers. If any occasional gospel labourer had ever visited them from the States, such visits must have been few and far between. It was in these circumstances that the first missionaries from the Secession Church made their appearance amidst the wilds of Nova Scotia.

Truro and Londonderry, the two congregations that were first settled in connection with the Secession Church, were settlements consisting of families that originally emigrated from the north of Ireland; and by giving these names to the townships, they perpetuated the remembrance of the homes where they first beheld the light. The deputation, which was sent out a few years ago by the United Secession Synod, to visit the Secession Churches in Canada and Nova Scotia, paid a visit to these places. The Rev. Dr. Robertson—a member of the deputation—mentions the pleasurable feelings which they experienced, when contemplating the scenery around Truro, and recalling to mind the great change which had been effected by the good men of a former generation, who had lived and laboured in that locality. ‘The prospect,’ he says, ‘we enjoyed in 1846, from an eminence in the close vicinity of the village of Truro, is still fresh in our recollection. The village, consisting of two considerable hamlets, lay immediately before us; the basin of Minas spread out its waters in the distance; while at our feet the clear Salmon river, enclosed within steep and

wooded banks, wound its way amid scenes of the most quiet and variegated beauty. Yet what impressed us most was, not the loveliness of the landscape, but the associations it awakened. At a little distance from us lay the spot which, eight days only after their landing, the first British settlers selected for the stated worship of God, and where most, if not all of them, along with their first ministers, now rest from their labours.'

It was no small advantage to the congregations of Truro and Londonderry, that they enjoyed, for a considerable number of years, the ministrations of two such excellent men as Messrs. Cock and Smith. Under the fostering care of these brethren, the congregations were gradually enlarged and consolidated; and a new generation of worshippers were trained up, from their earliest years, in habits of ecclesiastical order and discipline. The auspices under which the Secession Church commenced its existence in that distant part of the world, were highly favourable. Mr. Graham, who was ordained at Cornwallis, and who united along with Messrs. Cock and Smith in the formation of the presbytery, proved himself an excellent fellow-labourer in the work of missions. He showed himself willing to endure hardness as a good soldier of Jesus Christ. He had a rugged soil to cultivate; but he was most laborious in the cultivation of it. After labouring for a period of fifteen years at Cornwallis, circumstances induced him to accept of a call to the united congregation of Stewiacke and Musquodoboit. In this new scene his labours were abundantly successful. The united congregation flourished under his ministry to such an extent, that, long before his course was finished, Musquodoboit was disjoined from his charge, and formed into a separate congregation.

The following extracts from letters, addressed to his friends in Scotland, will give some idea of his diligence as a minister, and of the kind of hardships which he had to encounter: 'Besides my ordinary course of visitation and catechising, I have generally called the young people together at my own house

in the winter evenings, reading to them interesting pieces, giving advices, and asking questions. This I have done these six years past, *i.e.* since I lived in this house, which is considerably large and roomy. This winter I meet with them every Wednesday evening, in a new school-house, built the larger for the purpose. I read first one of Dr. Lawson's lectures on Joseph, and then examine them on the subject. This evening the third discourse—on the blessing of Joseph—comes under consideration. I have them arranged into classes, and so they know when their turn comes. In new as well as in old countries, youth is the most eligible and promising plot in the gospel field for cultivation; and in the worst times, still the young are like our sheet-anchor. Let us hold on by this, while we have such a promise as that recorded in the 110th Psalm, third verse, to hold. Ever since I have been in America, I have considered it as a main part of my duty, frequently to visit such schools as I have any kind of connection with.'

In another letter he says: 'Many miles have I both rode and walked on the strength of that promise, "As thy days, so shall thy strength be." I shall give you a specimen. In October 1793, in company with my old friend, Mr. Munroe, now gone to rest, I set out (it was on a Friday, about noon, and the day hot), and travelled to a part where we expected to take a passage for Cornwallis, but were disappointed. Under a heavy rain, we took into the woods on foot, and after walking five miles, we halted for the night in a mud hut, wet as we were. Next morning we were on the way again, after the breaking of the day, having with us two young men, who carried our saddle-bags. We travelled all day, not halting more than five minutes at a time, in a path obstructed by stumps, roots, and dubs, and came to a friendly house some time after it was dark. Here Mr. Munroe stopped, on purpose to preach next day in the settlement, namely, Newport. Having travelled that day on foot about forty miles, I got a horse from my friend, and proceeded four or five miles to another friend's house.

The family were now in bed, but I soon met with a very friendly reception. Next morning I got a horse, and was on my way before sunrise; and after changing horses once and again in the course of twenty-five miles, I was at my own church by twelve o'clock, and preached a sermon. It was the Sabbath before the sacrament Sabbath, which made it the more necessary for me to be at home; and, after all, I felt none the worse for it. Many a time, summer and winter, since I came to this place, have I walked eight or ten miles on a Sabbath morning, and gone through all the exercises of the day. I have thought upon it, that when I was trudging through the moors on foot as a hearer of yours, I was then training up to be a preacher of the same word, and in somewhat similar circumstances.'

Mr. Graham was spared to labour in Nova Scotia during the long period of forty-four years. Thirty of these years were spent by him at Stewiacke. Here, as the result of his arduous labours, he beheld the moral wilderness blossoming around him. His congregation in this place appears to have been greatly attached to him. He proved himself to be, in every respect, a workman 'that needeth not to be ashamed.' His honourable and useful ministry terminated with his life in the month of April 1829. He died in the seventy-fifth year of his age.

In the month of May 1786, a petition was presented to the General Associate Synod from a number of inhabitants residing in the neighbourhood of Pictou, craving that Mr. James Drummond M'Gregor¹ might be sent to labour amongst them. The persons in whose name this petition was presented were chiefly Highlanders from Scotland; and as Mr. M'Gregor was a native of the Highlands of Perthshire, and was well acquainted with the Gaelic language, an earnest desire was expressed that he should be sent to labour among his countrymen in Nova Scotia. The petition was favourably entertained by the Synod, and though this branch of the Secession Church was at that period making considerable exertions to obtain Gaelic preachers for the north

¹ Afterwards Dr. M'Gregor.

of Scotland, yet it was justly considered that the claims of the destitute Highlanders in Nova Scotia were much stronger than the claims of their countrymen at home. The Synod, by a unanimous decision, appointed Mr. M'Gregor to go to Nova Scotia. Though the appointment was altogether unexpected on the part of Mr. M'Gregor, yet he considered the decision of Synod as the will of providence to him, and he cordially acquiesced in it. He was ordained soon after the meeting of Synod by the presbytery of Glasgow, sailed for his destination from Greenock on the 3d of June, and arrived at Halifax on the 11th of July.

After reaching Halifax, he had a journey of a hundred miles to accomplish over land to Pictou. With the exception of a few miles after leaving Halifax, the road during the whole of this distance was miserably bad. It lay, for the most part, through woods and morasses. As a specimen of the difficulties he had to encounter in accomplishing this journey, I give the following extract from an account written by Mr. M'Gregor himself, and published by Dr. Robertson in his narrative of *Missions to Nova Scotia*. Having obtained a farmer to be his fellow-traveller as far as Truro, he says: 'I hired a horse, and we set off on Friday afternoon on a good road, but a miserably rocky soil. About eleven miles from Halifax the road grew worse; but the woods became gradually better, till their beauty, strength, and loftiness far surpassed anything of the kind I had ever seen in the Highlands. I imagined myself riding through the policies of a Scottish duke; but the policies of no Scottish duke can compare in grandeur with the forests of Nova Scotia. After riding two or three miles through this beautiful scene, I began to look for a house; but no house, great or small, appeared, till, after we had ridden eight miles more, there appeared a small clearing in rocky land, where, after supping upon good bread, fish, and Bohea tea, we lodged for the night. Thenceforth we had no road. A narrow avenue had been cut down, indeed, and some of the trunks cut across and rolled a little out of the way; but many of them lay as they fell, and

none of the stumps or roots were removed. In proportion as the land became less rocky, and in every place where it was wet, the horses had to wade nearly to the knees, and often far above them, in mud or water, and the one horse behaved to put his foot in the very spots where the other before him put his. Next morning we rode eight miles before we breakfasted, which we did on fish, bread, and tea; then with great exertion and fatigue (to me), eighteen miles to dinner, which again was composed of bread, fish, and tea. I was very thankful for our safety, as the greatest part of the road was both difficult and dangerous, on account of the many swamps full of roots and logs which we had to pass. I was attentive to direct the horse as dexterously as possible, and keep a good bridle hand, and often ascribed the safety of both to my cautious management. But at last we came to a place so apparently dangerous, that it seemed quite impossible to escape without broken bones. There was no way to get to a side, or to go back, and the horse was in such haste to get on, that he did not allow time to think. I threw the bridle upon his neck in perfect despair. How amazed was I to find myself completely delivered from the great danger in a few seconds by the sagacity of a mere beast! This incident was of great use to me afterwards, by inspiring me with perfect confidence in the horses reared in the forest here. Towards evening we came to the river Stewiacke, where there was a considerable clearing on the side of the river, and the soil was fertile. It is called *intervale* in Nova Scotia, and *haugh* or *dale* in Scotland. The river was small, though still and deep; and seeing neither boat nor bridge, I thought only of swimming across it, but my companion showed me a trough on the edge of the river on the other side, told me that it was one of the canoes of Nova Scotia, and that it would carry us over in safety. Perceiving a man mowing hay at some distance on the same side of the river with the canoe, my fellow-traveller called aloud to him. He understood that we wanted a passage, at once threw aside his scythe, and on reaching the river turned the canoe

upon its side, to empty it of some water which it had leaked, launched it, and quickly paddled it over to us. He directed us to take the saddles off our horses, and helped us to drive them into the river to swim across. Putting my saddle in the bottom of the canoe, he desired me to sit down upon it; I did so, and he ferried me across quickly and safely, and afterwards my companion in the same manner. These operations being new to me, I observed them with no small degree of curiosity. The man was dressed in a home-made check or woollen shirt, and striped trousers, without hat, handkerchief, or stocking. I admired his dress as the best I had seen for labourers in hot weather, which was now the case in a high degree. He accompanied us to his house, put our horses to pasture, and lodged us hospitably. Here again we supped on bread, fish, and tea, so that I began to conclude that there were no other eatables in Nova Scotia. Upon inquiry, I was told that the country people could not afford meat, as it kept fresh for only a very short time in such hot weather; but that fish could be had at any time, as almost every house stood beside a stream, and the fish were plentiful in proportion to the scarcity of the inhabitants.¹

On his way to Pictou, Mr. M'Gregor spent a few days at Truro with Mr. Cock. He also paid a visit to Mr. Smith at Londonderry. By both of these brethren he was most kindly received. The road from Truro to Pictou was similar to the one that has now been described. It led him through an almost unbroken forest; and when at length he reached the place of his destination, he was much disappointed to find himself, not in a town, but in the midst of a wilderness. 'When I looked round,' says he, 'the shores of the harbour, I was greatly disappointed and cast down, for there was scarcely anything to be seen but woods growing down to the water's edge. Here and there a mean timber hut was visible in a small clearing, which

¹ These extracts are taken from a narrative written by Dr. M'Gregor, and inserted by Dr. Robertson in his account of *Missions to Nova Scotia*, pp. 80-82.

appeared no bigger than a garden, compared to the woods. Nowhere could I see two houses without some wood between them. I asked Hugh Fraser, "Where is the town?" He replied, "There is no town but what you see." The petition sent home had the word *township* in it, whence I had foolishly inferred that there was a town in Pictou. The reader may have some conception of my disappointments, when he is informed that I had inferred also the existence of many comforts in the town, and among them a barber, for I had never been partial to the operation of shaving. My disappointments were immensely discouraging to me; for I looked on myself as an exile from the church and society. I saw that Nova Scotia, and especially Pictou, was very far behind the idea which I had formed of them. I renounced at once all idea of ever seeing a town in Pictou. Nothing but necessity kept me there; for I durst not think of encountering the dangerous road to Halifax again, and there was no vessel in Pictou to take me away, and even had there been one, I had not money to pay my passage home.'

The field, on the cultivation of which Mr. M'Gregor entered, was not more rugged in its external aspect, than it was barren as to its spiritual state. The population was widely scattered, living in the midst of woods, and along the margin of rivers. As might be expected from a people who had long been disused to religious ordinances, ignorance and immorality prevailed among them to a great extent. A portion of them were disbanded soldiers, who had served in the American wars, and who brought with them the licentious habits which a military life is too apt to engender. The situation in which Mr. M'Gregor found himself placed, when he entered upon his labours among such a people, was one that called, in no ordinary degree, for the exercise of patience, prudence, and fortitude. Though he seems at first to have been discouraged by the prospect of the difficulties that lay before him, yet he resolved, in dependence upon the grace of his Master, to attempt cultivating the moral

waste with which he was surrounded. The very first day after his arrival, being the Sabbath, he commenced his labours in preaching. He had been directed to the house of Squire Patterson, one of the principal inhabitants of the locality, and a person who took a deep interest in the success of the gospel. Here he preached his first sermon, and the following description which he gives of the scene that took place on the occasion will be perused with interest:

‘The Squire gave orders to lay slabs and planks in his barn for seats to the congregation; and before eleven o’clock next morning I saw the people gathering to hear the gospel from the lips of a stranger, and a stranger who felt few of its consolations in his own soul, and had but little hope of communicating them to his hearers. None came by land, except certain families who lived a few miles to the right and left of Squire Patterson’s. Those who came from the south side of the harbour, and from the rivers, had to come in boats or canoes, and I doubt not but all the craft in Pictou available at the time was in requisition. It was truly a novel sight to me, to see so many boats and canoes carrying people to sermon. There were only five or six boats, but many canoes, containing from one to seven or eight persons. The congregation, however, was not large; for numbers could not get ready their craft, the notice was so short. I observed that the conduct of some of them, coming from the shore to the barn, was as if they had never heard of a Sabbath. I heard loud talking and laughing, and singing and whistling, even before they reached the shore. They behaved, however, with decency so long as I continued to speak, and some of them were evidently much affected. I endeavoured to explain to them in the forenoon, in English, “This is a faithful saying, and worthy of all acceptance,” etc.; and in the afternoon, in Gaelic, “The Son of man is come to seek and to save that which was lost.” I had been afraid of the want of proper precentors, especially for the Gaelic, as I knew in Scotland that readers were scarce in the North Highlands; but I was happily disap-

pointed, for William Smith did very well, and Thomas Fraser in Gaelic. The first words which I heard after pronouncing the blessing, were from a gentleman of the army calling to his companions, "Come, come, let us go to the grog-shop;" but instead of going with him, they came toward me, to bid me welcome to the settlement, and he came at last himself. I could not be displeased with their politeness; still there was no savour of piety in their talk. There were a number of pious persons there, who would gladly have spoken to me; but, as they told me afterwards, they had not courage to show themselves in such a company; by which means I had a worse opinion of the place than it deserved.'

Mr. M'Gregor continued for some time preaching, on alternate Sabbaths, on the west side of the East River, and on the east side of the West River. 'These two places,' he says, 'were ten or eleven miles apart, and there was no road to either.' On the second Sabbath after his arrival, he preached to that portion of his flock residing in the neighbourhood of the West River; and he was much distressed by the want of decorum manifested by those who came to hear him preach. He gives the following description of what took place during his first visit to this place: 'Next Sabbath, I went by water from the East River to the place mentioned above to preach. The boat was crowded with people; and notwithstanding all that I could do to restrain them, their tongues walked through the earth; at least, the restraint continued but a short time, when some one would forget, and break through. But when we drew near to the place of preaching, to which all the boats and canoes were pointing, the scene described before was completely renewed. Their singing and whistling, and laughing and bawling, filled my mind with amazement and perplexity. I took occasion to warn them of the sin and danger of such conduct, and exhorted them to consider by whose authority they were required to "remember the Sabbath to keep it holy." My warning and exhortation were not altogether thrown away; but

there was not much reformation, till the gentlemen belonging to the army favoured us with their absence, which they did, when sailing ceased to be a pleasure, by the coolness of the weather. As they were the main cause of the evil, when they retired, those who had been excited by them were easily restrained. On the return of summer, there was a visible alteration for the better. In the meantime, however, I often thought that my sermons did more harm, by occasioning profanation of the Sabbath, than good, by communicating instruction.'

During the early period of his labours, Mr. M'Gregor was a good deal discouraged by the want of success; and he appears to have been inclined to abandon his station. 'During the whole of the harvest and the fall,' he says, 'I saw no preparation for building any of the meeting-houses. This discouragement, with the rest, affected me so, that if I could have left Pictou I would have done it, even late in the fall. I saw little fruit of my labours; still providence was in many respects favourable. Though public worship had been conducted in the open air, till we were compelled by the cold to go into a fir house, yet we were never disturbed by a shower.'

In the midst of all his discouragements, Mr. M'Gregor still persevered. He was instant in season and out of season in his Master's service; and his labours soon began to produce a beneficial change upon the surrounding population. The wilderness began to blossom; the solitary place was made glad. The scoffer was silenced; and the careless were aroused from their spiritual slumber. 'I resolved,' says Mr. M'Gregor, in the narrative to which I have already repeatedly referred, 'not to confine my visitations to Presbyterians, but to include all, of every denomination, who would make me welcome; for I viewed them as sheep without a shepherd. The purport of my visitations was, to awaken them to a sight of their sinful and dangerous state, to direct them to Christ, to exhort them to be diligent to grow in religious knowledge, and to set up and maintain the worship of God in the family and closet morning

and evening. I did not pass a house; and though I was not made cordially welcome by all, my visits were productive of more good than I expected; and I trust they were the means of bringing to Christ several who were not Presbyterians. In the course of this visitation, I met with a number who had maintained family and closet prayers almost regularly. Every one, however, except Robert Marshall alone, acknowledged occasional neglects. Numbers readily expressed their purpose henceforth punctually to comply with the directions they received, and expressed great thankfulness for them; numbers more did the same, but with fear, and only in consequence of being strongly urged. Others positively refused,—some, because they did not esteem it a duty; others, because, though it was a duty, they were not capable of doing it. This course of visitation was of great advantage to many of the settlers. It made them resolve on serving the Lord; and they never drew back. I hope many of them are now glorified. It was also of no little advantage to myself. I began to see that my labours were not altogether in vain. I found more friends to the gospel than I expected. I found some under much concern about their eternal happiness, lamenting their sinful and miserable condition, particularly their ignorance, and negligence, and misimprovement of time, anxious to find the narrow way, and very thankful for direction. They informed me of notes of the sermons which affected them, and of the various feelings which they occasioned in their minds. I found, also, that they were not inattentive to the Scriptures. Many passages were recited to me, with a view to ascertain whether they had understood them correctly. These things cheered my heart; and even with respect to such as were not at all affected by my instructions, I began to be less discouraged, because time might bring a blessing to them also.'

The people among whom Mr. M'Gregor laboured were poor; money was scarce; and more than a year elapsed before he received any remuneration for his labours. He says: 'In

November I received the first money for preaching in Pictou—a part of the first year's stipend. I lived a year and a quarter here without receiving a shilling, and almost without giving any. I ought to have received £40 cash for the preceding year (with £40 worth of produce), but £27 was all that I received. The truth is, it could not be gotten. The price of wheat was then six shillings; and some of the people offered wheat for three shillings, to make up their share of the stipend, but could not obtain it. Almost all the £27 were due by me to some necessary engagements of charity which I was under. My board, which was my chief expense, was paid from the produce part of the stipend, which was not so difficult to be obtained as the cash part. But even of the produce part, there was nigh £10 deficient.' This was the day of small things in Pictou; but, after making the statement which I have now quoted, Mr. M'Gregor adds, by way of encouragement to those who, in commencing their ministerial labours, may have but a small beginning: 'Little did I then think that I would see the day that Pictou would pay £1000 per annum to support the gospel. I suppose I have lost £1000 in stipends; but I have now ten times more property than when I came to Pictou.'

Public worship was conducted during a year and a half in the open air, except during the severity of winter. At the end of that period, the people hewed down trees of the forest, and erected two places of worship—rude in their structure, and homely in their appearance. These wooden temples were erected in those localities which had been previously fixed upon as most convenient for the people holding their weekly assemblies, and Mr. M'Gregor preached in them on alternate Sabbaths. But during the winter months these places of worship were shut up, and the meetings were held in dwelling-houses with fire.

Two years elapsed before the ordinance of the Lord's Supper was dispensed in the congregation. By that time affairs had got into a settled state; the people had made progress in know-

ledge and in piety; and the session resolved that an opportunity should be afforded them of commemorating the death of Christ. It was a refreshing season to Mr. M'Gregor, and to many of his flock; and the happiest results appear to have followed from the observance of the ordinance. My readers will peruse with feelings of interest the following account which Mr. M'Gregor has given of the solemnity: 'The session appointed the sacrament to be dispensed on the 27th of July, a little above the head of the tide on the Middle River, the most central place that could be found. It was a beautiful green on the left bank of the river, sheltered by a lofty wood and winding bank. There, in the open air, the Holy Supper was administered annually, as long as I was alone. Though it is thirty years since its last administration there, I never see the place without an awful and delightful recollection of the religious exercises of my youth, and of my young congregation, when, if I mistake not, we had happier communion with God than now, when our worldly enjoyments are ten times greater. "Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown" (Jer. ii. 2).

'The day for dispensing the sacrament was published five weeks beforehand, that there might be sufficient time for examining intending communicants; and they were all particularly examined. It was agreed that the preceding Thursday should be observed as a day of public humiliation and prayer for preparation, and that the English should be first this year, and the Gaelic the next year, and so on alternately. On the humiliation day, I earnestly exhorted the congregation to examine themselves impartially and thoroughly, to renounce hypocrisy and self-righteousness, to lay hold on the hope set before them in the gospel, and implore the gracious and merciful presence of God on the ensuing occasion, as I was a young and inexperienced minister, and the most of them were to be young

and inexperienced communicants, and the first dispensation of the sacrament might have lasting effects for good or evil. I preached first in English, then in Gaelic, on the Thursday, the Saturday, and the Monday. On Sabbath, I preached the action sermon, fenced the tables, consecrated the elements, and served the first two tables in English, at which all the English communicants sat. The singing in English continued till all the Highlanders who were waiting filled the table. I then served two tables, gave directions, and preached the evening sermon in Gaelic. The work of the day was pretty equally divided between the two languages. But the Highlanders wanted the action sermon, and the Lowlanders the evening sermon. This, however, could not be helped; but the want was partly supplied by previous instructions and directions.

‘This was the first sacred supper dispensed in Pictou; and though some, no doubt, communicated unworthily, yet I trust that a great majority were worthy. There have been some instances of apostasy, but they are few. Four-fifths of them have given in their account to the Great Judge, and I hope few of them have made shipwreck of faith: many of them adorning their profession, living and dying. The number of communicants was one hundred and thirty, of whom one hundred and two were heads of families, ten widowers and widows living with their children, eight unmarried men, and ten strangers from Merigomish.’

In the year 1789, a petition was presented to the General Associate Synod from the congregation of Mr. M’Gregor, craving that an additional labourer might be sent out to take part in the ministry along with Mr. M’Gregor; and they urged the necessity of sending one who was acquainted with the English language. A proposal was made that Mr. Æneas M’Bean, a Gaelic preacher, should be sent on this mission. But the Secession congregation in Inverness was desirous to obtain his services; and a representation being made to the Synod by the presbytery of Elgin of the destitute condition of the Highlanders in

the north of Scotland, the Synod delayed coming to a decision in the matter till their next meeting; and in the meantime they appointed Mr. M'Bean to be ordained, with a view to his being settled at Inverness, or sent to Nova Scotia, as the Synod might afterwards appoint. At their next meeting, in the spring of 1790, the Synod gave their decision in favour of the congregation of Pictou; but Mr. M'Bean stated difficulties about his undertaking the mission; and a committee being appointed to converse with him, and having failed to remove his objections, the Synod did not insist on his fulfilling the appointment. He was afterwards ordained in the congregation of Inverness.

After a delay of a few years, two young men expressed their willingness to undertake a mission to Nova Scotia. These were Messrs. John Brown and Duncan Ross. The provincial synod of Perth was enjoined to take the necessary steps for getting them licensed and ordained with a view to the mission, and a collection was appointed to be made throughout the several congregations, in order to defray the expense that might be incurred by sending them out. On their arrival in Nova Scotia, they were to constitute themselves into a presbytery along with Mr M'Gregor, and any other ordained minister that might be associated with them. After receiving licence and ordination, they set sail for Nova Scotia in the summer of 1795. They reached their destination in the month of June, and they received a cordial welcome from the brethren who were labouring in that distant province. Soon after they arrived, they carried into effect the injunction of the Synod, and, along with Mr. M'Gregor, they formed themselves into a presbytery, under the designation of the Associate Presbytery of Nova Scotia. The congregations of Londonderry and of Amherst gave calls to Mr. Brown. He was appointed by the presbytery to the former of these congregations, which had recently become vacant by the death of Mr. Smith. Mr. Ross was called by the congregation of Pictou, and of Princetown in Prince Edward's Island. The presbytery gave their decision in favour of Pictou. As

there were now two ministers ordained in this congregation, it was agreed that there should be a division of labour amongst them, by a division of the congregation. It was divided into three congregations—namely, the East River, the West River, and the Harbour. Mr. M'Gregor had the charge of the East River; Mr. Ross laboured at the West River; and the Harbour was reserved for a third minister. In the meantime, the two ministers agreed to preach in it alternately.

The presbytery of Nova Scotia, or, as it was more commonly designated, the presbytery of Pictou, did not act in concert with its sister presbytery of Truro. No sooner was the former of these presbyteries formed, than the brethren connected with the latter made a movement with a view to a coalition. It was deemed advisable that, if they could not formally unite, they should at least pursue such a course of action, as that the operations of the one presbytery should not have the appearance of being opposed to, or of interfering with, the operations of the other. A meeting was held in the month of September 1795, by the brethren belonging to both presbyteries, when certain articles were presented by the Truro brethren, which they considered might be adopted as a proper basis of co-operation. The substance of these articles was, that the two presbyteries should recognise one another as courts of Christ; that they should not interfere with the jurisdiction of each other; that each should manage the congregations under its inspection; that the ministers and people connected with the one should, as providence afforded opportunity, hold occasional fellowship with the ministers and people connected with the other; that vacant congregations should be at liberty to apply for ministers or for occasional supplies to either presbytery, as they might think proper; that they should avoid weakening the hands of each other, by giving encouragement to disaffected and troublesome persons belonging to the congregations in either presbytery; and that they should, as to their general deportment towards each other, act a christian and a brotherly part.

While there was a general agreement between the brethren of the two presbyteries as to these articles, yet no formal union took place at this time. There appears to have been some demurring on the part of the brethren who had been sent out by the General Associate Synod, about holding ministerial and christian communion with the brethren belonging to the Associate Synod. The ground of this demurring was, that they considered themselves as belonging to a purer society than their brethren, and they could not in conscience communicate with those who were less pure. This scruple, whether well or ill founded, had the effect of preventing an immediate coalescence; and, in the meantime, the two presbyteries moved on, each in their own way, doing good in their Master's service.

In the summer of 1790, Mr. M'Gregor paid a visit to Prince Edward's Island, which is separated from Nova Scotia by Northumberland Straits, and he spent six Sabbaths in the island. Two of these Sabbaths he preached at Cove Head, two at St. Peters, and two at Princetown. This was the first introduction of the gospel into the island in connection with the Secession. Previous to this period, the inhabitants of the island were almost entirely destitute of the gospel. The only ministers residing in the island were a clergyman belonging to the Church of England, and a Roman Catholic priest; and an occasional visit had been paid to the island by the Methodists. The mass of the people had seldom, if ever, enjoyed the benefit of hearing a sermon.

Concerning the families residing at Cove Head and St. Peters, Mr. M'Gregor says: 'They were not without knowledge, for they had good books which they lent to one another, and the roads to Charlotte Town being tolerable, they had opportunities at times of hearing Mr. Des Brisay.¹ Nevertheless, they rejoiced greatly in the visit of a Presbyterian minister, and heard the gospel with every appearance of delight. Some of them got their children baptized regularly by Mr. Des Brisay; some would not employ him on any account; and

¹ This was the name of the minister belonging to the Church of England.

others did not know what to do. Some, after waiting for the chance of a Presbyterian minister till they had four children, gave up hopes and applied to him. To some I baptized two, three, four, and to one man six, children. These two settlements, which are sixteen miles apart, united in a petition to the Synod for a minister, which I undertook to forward, telling them at the same time that there were two applications before theirs unanswered.'

With regard to the people at Princetown, Mr. M'Gregor was informed that they had mostly emigrated from Kintyre, in Argyleshire, nearly twenty years before he paid his visit, and that they had been all that time destitute of the gospel. In visiting the families, he found that they were in a state of great ignorance, that the duties of religion were sadly neglected by them, and that there were no fewer than sixty unbaptized children in the settlement. 'The common way,' he says, 'of obtaining baptism, was by carrying the children to Charlotte Town to Mr. Des Brisay, who, according to the custom of the Church of England, made no difference between the children of the most profane and of the most holy, but baptized them all.'

During the period that Mr. M'Gregor remained in this place, he took great pains in instructing the people both in public and in private. He preached upon the Sabbath-days, and he employed the other days of the week in conversation, especially with those who had children to baptize. He circulated information throughout the settlement, that he would baptize no children till he had conversed with their parents, and was convinced that they meant to live like good Christians, and to bring up their children in the fear of God. 'By a little conversation,' he says, 'I generally found out what instruction they most needed. Though sometimes three or four were with me at once, I gave less or more instruction to every individual' . . . 'I admitted to baptism all who agreed to the following things : *First*, That as sin, death, and the curse came into the world by Adam, so pardon, life, and the blessing came by Christ.

Secondly, That they renounced all dependence upon their own righteousness, and believed in the Lord Jesus Christ for salvation from sin and misery. *Thirdly*, That as they had been hitherto careless and ignorant, they must henceforth be diligent to grow up in religious knowledge. *Fourthly*, That as they depended on God for every blessing for themselves and their families, so they purpose it to pray to Him every morning and evening in the family and closet. Also, I made inquiry of neighbours, as circumstances would allow, concerning the moral conduct of each applicant, and, where there were particular exceptions, I exacted a promise of reformation. This was all the preparation for baptism to which I thought I could attain; and of some I had good hopes, but of others I had great reason for fears. Indeed, the two weeks which I passed at Princetown were the most anxious which I ever passed in this world, to which the following incident greatly contributed :

‘When I came to the tent on Sabbath, I found a crowd of people (not a large assembly) all standing and talking, as I had seen in the fairs of Scotland, as if they had met on a week-day for some secular business. I desired them to sit down and be silent, as we were to begin the public worship of God. Some obeyed, but the greater part continued standing and talking. I called to silence a second and a third time, and some more obeyed, but others did not. The only plan I could then think of was, to read the psalm so loud as to drown their voices; and after a little it had the desired effect. The first sermon was in Gaelic, and at the end of it I baptized the children of the Highlanders. In the afternoon the talk was not so loud nor so stubborn; it was, however, sufficiently discouraging, though an evident reformation had taken place. At the close of the sermon I baptized a number of children in English—in all, about thirty.’ . . . ‘During the week several came to me, inquiring if I could direct them how to get a minister to Princetown. I desired them to consult among themselves, and promised that, if they agreed about it, I would write a petition for them, and

forward it home. I wrote it accordingly, and it was subscribed after sermon ; but I had to tell them that I was afraid it would not be soon answered, as there were two others besides—from Cove Head and St. Peters—that should be answered before it.'

Several years elapsed, during which no correspondence took place between the Associate Synod in Scotland and the brethren whom they had sent to Nova Scotia. At the meeting of Synod in May 1792, Mr. John Brown was appointed to write a letter to the brethren, requiring them to give an account of the state of religion in their congregations. Two years afterwards, a letter was received from Mr. Graham, earnestly soliciting that additional labourers might be sent out, and urging the necessity of complying with the request, as Mr. Smith of Londonderry had been removed from the scene of his labours by death. The Synod showed a laudable anxiety to strengthen the hands of the brethren who were labouring in that distant province. They appointed a committee to correspond with the preachers under their inspection, with a view to send out a reinforcement. Messrs. George Williamson, John Kyle, Archibald Harper, and John Cooper, were required to take the matter into their serious consideration, and they were to intimate their resolution as soon as possible to the Synod's committee, who were authorized to defray the expense of the mission out of the common fund. Mr. William Kidston, of Stow, was also appointed to proceed to the same destination, and his congregation was to be supplied with sermon by the Synod during his absence. After labouring for a season in Nova Scotia, he was to have the alternative either of returning home to his congregation in Stow, or of remaining in the colony should he feel inclined. Of the probationers, whose names have now been mentioned, Mr. Harper was the only one who expressed a willingness to undertake the mission. But in the meantime he received a call from the congregation of Borrowstounness in Scotland, and this produced a change in his resolution ; for, when the subject was brought under the consideration of the Synod, he expressed a desire to

remain in this country. Difficulties also presented themselves with regard to Mr. Kidston, which prevented him from fulfilling the appointment of the Synod.

In the following year the brethren connected with the presbytery of Truro renewed their application to the Synod for additional missionaries to be sent. The Synod lent a favourable ear to their application. They adopted a resolution, authorizing the professor of divinity to recommend for licence those students whom he might think qualified to go as missionaries to Nova Scotia, provided that they had been engaged in the study of divinity for two or more years. In the summer of 1797, two young men were sent out, namely, Messrs. John Waddel and Matthew Dripps. Soon after their arrival in Nova Scotia, Mr. Waddel received calls from two congregations,—one from the united congregation of Stewiacke and Musquodoboit, and another from the united congregation of Truro and Onslow. The presbytery gave their decision in favour of the latter of these congregations; and Mr. Waddel was inducted to be colleague to Mr. Cock, who was now considerably advanced in years. In this situation he laboured with great assiduity and acceptance. The congregation increased under his ministry; and a very long period did not elapse when Onslow was disjoined from Truro, and formed into a separate congregation. Mr. Waddel had a long and honourable career in the christian ministry. He died in the month of November 1842, in the seventy-second year of his age.

Mr. Dripps, on his arrival in Nova Scotia, had an attack of severe bodily distress, and he was prevented for some time from accepting of a charge. The Synod, on receiving intelligence of his illness, expressed their sympathy with him in a letter which was sent to the brethren; and they stated that, if it were judged necessary for the recovery of his health that he should return to Scotland, they would give him a cordial welcome, and assist in defraying the expenses of his journey homeward. After travelling about from place to place for a few

years, doing the work of an evangelist, Mr. Dripps so far recovered his health, that he accepted of a fixed charge. He was inducted into the pastoral charge of the congregation of Shelburne in the month of July 1805. Here he laboured for a period of twenty-three years, and appears to have been eminently distinguished for his piety, and for his devotedness to his Master's work. The opinion entertained concerning him by his flock, may be inferred from the following remark which one of them made, and which is mentioned by Dr. Robertson in his account of missions to Nova Scotia: 'Our minister is all in heaven but the body.' The same writer states, that 'when the late Dr. Gray, of Halifax, introduced Mr. Dripps to Governor Wentworth, and the governor asked who he was, the doctor replied, "that he was a much better man than either of them."'

Previous to the formation of the presbytery of Pictou, the people in the island of Cape Breton sent a petition to Mr. M'Gregor's session, praying that they would appoint Mr. M'Gregor to pay them a visit, that he might preach the gospel to them, and also that he might give them advice and direction how they might obtain a minister to themselves. The prayer of their petition was granted, and Mr. M'Gregor visited that island in the month of August 1796. I am unable to state any of the particulars connected with his visit. In a communication which was sent to the General Associate Synod, by the presbytery of Pictou, some time after Mr. M'Gregor had paid his visit, it is stated that 'if the people of Cape Breton had a minister, there is no reason to doubt that they would soon form a congregation; for the gospel would be a new thing to them, and, through the divine blessing, would run as it did among the Gentiles at first. Were there a minister there, application would soon be made to him from Newfoundland and other places. In all appearance, nothing but the want of ministers prevents the gospel from spreading rapidly through this province, New Brunswick, part of both the Canadas, island St. John, Cape Breton, Newfoundland, etc.'

The two Synods in Scotland, that were connected with the two branches of the Secession, showed each a willingness to supply the destitution of the gospel that prevailed in Nova Scotia and in the neighbouring provinces. But they found great difficulty in procuring preachers who were willing to undertake the mission. Every now and then they were receiving urgent appeals from the brethren, calling upon them to send forth additional labourers to the harvest. The following extracts, from a representation sent home from the presbytery of Pictou, will show the sad religious destitution of the settlements in their neighbourhood, and the earnest desire of the inhabitants to enjoy the benefits of a gospel ministry :

‘There are many people in this and the neighbouring provinces who are now, and have for a long time been, without the gospel. Many of the young generation have never heard its joyful sound. There are many infant settlements so weak that they cannot support a dispensation thereof, who earnestly desire occasional supplies ; many others are able and willing, but all their endeavours to obtain it have hitherto been in vain. You have some young men under your inspection, who might come over and preach to some of these people ; and sure it is their duty to come. It is a most grievous thing to think of their perishing for lack of knowledge, while there is a possibility of giving them the means of knowledge. Every one ought to pity and to help them to the utmost. We do what we can, but our labours cannot be much felt in such an extensive circle. There is a necessity for more hands to be employed in the work.

‘It is about ten years since the people of Amherst sent you a petition for a minister. The subscribers were not numerous, but they were mostly men of sense and piety. It was the superior confidence they placed in you that induced them to apply to you ; and every year since they expected an answer, though their hopes grew fainter the longer they waited. They gave a call to Mr. Brown soon after his arrival in this province ;

and had he been left to his own choice, there is little room to doubt that he would have preferred them to the people among whom the presbytery appointed him, though he was not dissatisfied with their appointment. Delay and disappointment discouraged them. Several of them sold their possessions, and removed to other places of the province and to the United States, where they could find the gospel. Others are removed by death, so that few of the subscribers are now in Amherst. Those who have come in their places, especially the young generation, having little acquaintance with gospel doctrines, and being hopeless of any relief from you, have now bargained with a minister, whom chance threw in their way, and of which they may repent ere long. Amherst is grown a populous place; and had you sent a minister to it, it might now have been a flourishing congregation, whereas it has been ten years without the gospel, after applying to you for it, and they are perhaps badly provided for at last.

‘About seven years ago, the people of Princetown, and Stanhope, and St. Peters, in the island of St. John (Prince Edward’s), applied to you for two ministers, and they have waited ever since with patience (or rather impatience), frequently inquiring if there was any hope of a speedy answer to their petitions. For a number of years we returned for answer, that ministers might soon be expected; but we are ashamed to give them that answer any longer, and now we know not what to say. The people stand in need of the gospel almost as much as any people on the face of the earth; for, beside all other considerations, their being in an island prevents them from having so ready access to other means of knowledge, as if they were on the continent: and they are surrounded with Papists, who have always one or more priests among them, who use all their dexterity in making converts, especially among the young generation. There are in the island St. John eight or ten other settlements that would require supply of sermon, being yet so weak that they cannot support ministers for themselves.

It is a great trial of patience to wait seven years for a minister, and to have an opportunity of hearing the gospel only for two or three Sabbaths during all that time. There are good Christians in the island St. John, who, in all probability, have not heard five sermons these twenty-five years; and probably there are some there twenty-five years old who never heard a sermon. Who would not compassionate this people? We hope two ministers would be very agreeably situated amongst them, and in a short time there would be a demand for a number more. We earnestly beseech the Synod to consider the case of this island, and to send over to them two ministers as soon as possible.'

The General Associate Synod, on receiving this representation, made every effort in their power to supply the lamentable destitution of the bread of life that prevailed in these distant provinces. Mr. Francis Pringle, who had been ordained at Gilnakirk, in Ireland, demitted his charge of that congregation in the spring of 1799; and soon after his demission, he was appointed to strengthen the hands of the brethren who were labouring in Nova Scotia. He was missioned with a special view to his being settled in the island of Prince Edward, from which the cry for the gospel was loud, and had been long continued. Mr. Pringle left this country for his destination in the following year. When he reached New York, on his way to Nova Scotia, the presbytery of Pennsylvania, who were in great want of preachers, sent a petition to the Synod, requesting that he might be permitted to remain and labour within their bounds. The reply of the Synod to this petition was, that, while it was their earnest wish that Mr. Pringle should proceed to his original destination, yet, if this were found in present circumstances to be impracticable, they would throw no barrier in the way of his labouring within the bounds of the Pennsylvanian presbytery.

At this time the Synod experienced repeated disappointments, by young men expressing a willingness to undertake a

mission to Nova Scotia, and then drawing back from their engagements. Amid these disappointments, they were gratified by obtaining the services of Mr. Alexander Dick, who willingly undertook the mission. He arrived in Nova Scotia in the month of August 1802, and soon after his arrival he received a call from the congregation of Douglas. He had spent a few days, on his way out, at the Bay of Bulls in Newfoundland; and he found amongst the inhabitants a deplorable deficiency of the means of grace. In a letter addressed to a friend, he says: 'During my stay in Newfoundland I made it my business to inquire about the state of religion, and I found it in a very languishing condition. There is only one society in all this province that deserves to be called religious. About forty or fifty of the members reside in St. Johns. I had the satisfaction to get acquainted with one of the principal supports of this little congregation; and if I may judge of the whole from this specimen, I must think well of them. I found him well informed, sound in the great doctrines of our holy religion, and pious and regular in his conversation. He was particularly well acquainted with the Arminian controversy, and held the doctrines of that system in great abhorrence. The members of that society have frequent meetings for prayer and conference, beside their stated and ordinary meeting for public worship upon the Lord's day. They have lately received a minister from England, of Lady Huntingdon's Methodists. He is a man of considerable literature, and is a plain evangelical preacher, endeavouring to assist the hearts of his audience, while he himself is the example in sobriety, faith, and purity. But the great body of inhabitants in this place are far from acting in any measure corresponding to those of this little society.

. . . 'At present I am in the township of Douglas, the inhabitants of which have given me a call. The congregation is upwards of forty miles in length, and my labours must be great. I have to preach in three different places; one half of my time in one of these, and the other half divided betwixt

the other two. I do not intend, however, to take charge of the whole. The labour would be far more than I am able to endure. I intend taking charge of the one half, but to give as much supply to the other as I can overtake, till they are provided with a minister of their own. My trials for ordination are finished; and the ordination is to take place in the month of June. We have sent you an address and petition for further help in the work of the ministry; and I earnestly beg that every means may be employed for our speedy relief. There is nothing here to intimidate any person to come over and preach the gospel of Christ. I have seen the people, and they are kind and generous. I have travelled through part of the country, and the roads are much better than I expected. I have felt the heat, and it is agreeable. I have been upon the sea, and have suffered no shipwrecks. I have likewise seen the greatest part of the winter, and can say that the cold is not intolerable. But instead of anything to intimidate, there is much to invite ministers of the gospel to this quarter of the world. Multitudes are crying for relief; they would set their faces heavenward, but have no minister to point out the way thither. Two ministers are needed for St. Johns, one for Amherst, and one for this part of the country, and several more for other parts with which I am unacquainted. How distressing is the case of the presbytery, when petitions are laid before them, and they are obliged to tell the petitioners—some of whom have come from great distances—that they can give them no supply of sermon *this year*.'

The arrival of Mr. Dick occasioned great joy to the brethren in Nova Scotia. The hopes of the people also were excited. They expected that a fresh supply of preachers was about to follow. A stirring address was sent from the presbytery of Pictou to the General Associate Synod in Scotland, calling upon them to have pity upon the perishing inhabitants, and imploring them to send additional labourers into the field.

Mr. Dick was ordained to the pastoral charge of the congre-

gation of Douglas on the 21st of June 1803. During the course of this summer, Mr. M'Gregor paid a visit to the province of New Brunswick, and spent several weeks in preaching the gospel to the inhabitants. Some interesting notices of his visit to this province have been preserved. Wherever he went he appears to have received a cordial welcome, and his labours were highly prized. Amongst other persons by whom he was hospitably entertained, he makes honourable mention of a Squire Burpe, in whose house he found a temporary home. The following account of his visit to that house, and of his labours among the people, will be read with interest: 'I was received and entertained kindly by the squire and his whole family all the time I continued there. I directed him to spread word that I had come. He told me that he had done so. He informed me they were a colony from New England, and that, of course, they were Congregationalists in their religious profession. I told him I had long wished to see one of their congregations, and hoped that their congregation would be a fair sample of a New England church. He said, "I am afraid that we are degenerated." "I have heard much of the piety and sufferings of the New Englanders, and I will count myself paid for my troubles and journey, in seeing a fair sample of their religion." "And I am as anxious to hear a Presbyterian; for I have read of the persecutions they have suffered. The doctrines of grace and salvation are the same everywhere, and in all generations, though every one has his own way of handling them." I preached two Sabbaths to them in a respectable place of worship, and to Methodists and Baptists. They heard with apparent attention and satisfaction. Many of them stayed and conversed a good while, after public worship was over. On returning to Mr. Burpe's, I saw a woman, who said she came from Perthshire many years ago, and had never heard a Presbyterian sermon since she came, till that day. She hoped I would be so good as preach a sermon or two at her house on a week-day. I said I certainly would be very happy to do so.

We agreed on the day, and she promised to send a man and a horse for me. At Squire Burpe's, we employed the time in religious conversation, partly on the sermons, and partly on other topics.

. . . ' Next day the man came for me to go where I had promised to preach. When we reached the house, the man and his wife came out to welcome me in. We soon inquired whence each other came. He told me he came from Clockymill, near Gask. I was astonished, remembering instantly, that when I was a young lad at Kinkell, at the Grammar School, I heard much talk of the miller of Clockymill going to America. I told them this; and at once we became great friends. We admired the providence that orders all our lots. I began to think that God had other designs in sending me here than preaching to Congregationalists. I preached to two or three families with uncommon life and earnestness, as my meeting with this family was unexpected and providential. Next morning I took a view of his farm. It was large, and in good order. The land seemed good all around the lake, and almost wholly unsettled. A beautiful river flowed for three or four miles from it, with scarcely any fall, into the St. John, so that the tide of St. John reached the upper end of the lake. After breakfast, I returned to Mr. Burpe's, reflecting on the wonderful disposals of divine providence in ordering and changing the lots of men in this world. Next day I crossed the river, to see one or two families who had invited me, and one who had promised to take a jaunt up the river with me. I was informed of a number of the New England settlers, who, being discontented with the fine intervale, on account of the trouble and danger of its freshets, had moved twenty miles up the river, and settled there on land high and dry, though not so rich. I was requested to visit them, and I was desirous to go. I saw this gentleman, who was willing to set off with me next Monday. I found him a pious and agreeable companion.'

The appeal that was made by the brethren of the Pictou

presbytery to their brethren in Scotland for help, was not made in vain. During the summer of 1803, Mr. Thomas M'Culloch,¹ who had been ordained for some time at Stewarton, in Ayrshire, demitted his charge, and sailed for Nova Scotia. He arrived in that province in the beginning of November; and in the month of June, the following year, he was admitted to the pastoral charge of the congregation of the Harbour of Pictou. The hands of the brethren in Nova Scotia were greatly strengthened by the arrival of Mr. M'Culloch. He possessed great energy, untiring zeal, varied literary attainments, and an extensive acquaintance with theology, and was peculiarly fitted for giving an impulse to the cause both of literature and religion. He had scarcely entered upon his new field of labour, when he suggested to his brethren the idea of forming an institution for training up young men, with a view to the office of the holy ministry, and for giving to the young in general a liberal education, so that they might be fitted for occupying situations of usefulness in the country. The proposal was favourably entertained, both by the brethren of the presbytery, and also by the public; and the people in Pictou subscribed a considerable sum of money to carry the project into effect. Mr. M'Gregor, referring to the proposed institution, in a letter written two years after Mr. M'Culloch's arrival, says: 'The increasing demand for ministers seems to intimate the necessity of raising them in this country. The great expense of everything here renders this undertaking next to hopeless in our circumstances; yet Mr. M'Culloch, who started the idea, has sanguine hopes. Pictou people have subscribed about £1000,—a more liberal subscription than they are well able to pay. We expect some money from the province treasury, if we give our seminary a little name, as not rivalling the university which government has established. We expect great assistance from Britain and Ireland. We intend to send Mr. M'Culloch home to beg. I fear that it will produce few ministers in my day; but I do

¹ Afterward Dr. M'Culloch.

not think it improper to make a beginning, for it is highly probable that it will succeed by degrees, and be very beneficial to posterity.' A delay of several years took place before this excellent scheme was carried into effect. The probability is, that the projectors of it found that the undertaking required a greater amount of funds than they were able, in present circumstances, to command.

Though, however, the brethren were not able, as yet, to carry into effect the scheme of education that was suggested by Mr. McCulloch, they appear, at this period, to have adopted initiatory measures for training up young men, with a view to the office of the holy ministry. In a communication addressed by one of them to a friend, he says: 'We have begun as low as possible. Mr. Ross has at present a young lad begun to learn Latin, with a view to the ministry. We think we could raise finances for carrying on four students at a time, if their parents would help moderately. But we hardly expect to find students for some time: the thing is new here. Our plan is to appoint one of ourselves to teach them the languages; and, in place of lectures in philosophy, to collect a small library of books in history and the most useful sciences; make them read these, and help them, by frequent examination and directions, to get as good a view of them as we can; and perhaps a few lectures on divinity. To accustom them to compose, we mean to give them subjects of discourse, from time to time, beginning at an early period, and continuing all along.'

The General Associate Synod intimated to the brethren in Nova Scotia, that, as the congregations under their inspection were now growing in wealth, and rising in importance, they ought to contribute at least a portion of the expense that was incurred by sending out missionaries to them. In compliance with the intimation thus given, the presbytery of Pictou resolved to establish a fund for the advancement of religion. A considerable sum was collected by the congregations; and the sum of £90 was remitted to the mission fund of the Synod.

In the year 1806, Mr. Peter Gordon was sent out by the General Associate Synod. In the month of October, the year following, he was ordained over the united congregation of Cove Head, St. Peters, and Bay Fortune, in Prince Edward Island. His labours were of short duration. An insidious disease, which had begun to prey upon his constitution before he left his native land, brought him prematurely to the grave. He died in the winter of 1809, much lamented by those who had enjoyed the benefit of his labours.

Another labourer was sent out, in 1808, by the General Associate Synod, to the same field. This was Mr. John Keir. He arrived in Nova Scotia at the close of the year now mentioned, and was sent by the presbytery of Pictou to labour in Prince Edward Island. He received calls from two congregations in this island, namely, from the congregation of Princetown, and of some of the adjacent settlements, and also from the congregation which had been left vacant by the death of Mr. Gordon. He gave the preference to the former of these calls, and his ordination over the congregation of Princetown took place in June 1810. The field of labour assigned him for cultivation was extensive; and the hardships which he had to encounter in cultivating it were of no ordinary kind. I extract from Dr. Robertson's narrative the following notices which he gives of the early labours of Mr. Keir, and of the success which attended them: 'The field of his pastoral inspection for about ten years was very extensive. Not only to the people of Princetown, but of Richmond Bay, Bedeque, New London, and also of other adjacent places, he preached the gospel. Nor was this all: he taught them not only publicly, but from house to house. To family visitation and public examinations he was duly attentive. It is indeed true that the number of inhabitants was then small, compared with what it is now. But these were scattered over a wide extent of country. They were few and far between. The difficulty of travelling was then very great. Nothing but a foot-path through the dense forest

afforded a way of communication between the solitary settlers. No carriage road, along which one could comfortably drive, was then to be found. The accommodations also were anything but comfortable. No doubt, the welcome guest was presented with the best by his hospitable entertainer, but even the best was but poor. Under these circumstances the Rev. Mr. Keir laboured long. Often he was for days, nay, sometimes for weeks, from his own home. Often was he placed in imminent peril from exposure to the piercing cold and wintry storm.

‘The great extent of congregations is a serious injury to the interests of religion. The minister, having many preaching places, can be present at each only once in the course of a number of Sabbaths. The people, being for a length of time without preaching, are apt to become careless, or to be led away by intruders. This, however, is an evil which, in a new country, cannot be altogether avoided. The inhabitants being few in each locality, are not able to maintain a minister. It is of importance, however, as soon as the population increases, that the outposts should be detached, and formed into separate congregations. Such was the wise course pursued by the Rev. Mr. Keir. At first his congregation was scattered over a wide extent of country. As the population became more dense, and the members of the church increased, various parts were detached and formed into new congregations, until Princetown alone remained under his pastoral care. Within the bounds originally occupied by him there are now five congregations.’ . . . ‘How great the change which he has lived to witness ! Instead of one dense, uninterrupted forest, he sees an extensively cultivated country ; instead of a few lonely huts, numerous and comfortable habitations ; instead of a handful of straggling settlers, a population of 50,000 ; instead of a feeble band of isolated Christians, having none to care for their souls, a number of laborious ministers and flourishing congregations.’

Several years had now elapsed since any minister had been sent from the Associate Synod to Nova Scotia. This was not

owing to any forgetfulness or want of zeal on the part of the Synod, but owing to the difficulty which the Synod had in obtaining the consent of preachers to undertake a mission to that distant province. In 1811, the attention of the Synod was called to this subject by a petition that was sent to them from the congregation of Halifax. The petitioners earnestly requested that a person might be sent to break amongst them the bread of life. They stated that they were both able and willing to support a minister; and they remitted a sum of money to defray the charges that might be incurred in his journey outward. They further stated, that if, after a trial of six months, he should not find himself comfortably situated, or if his gifts should not prove suitable, they would be at liberty to separate; and should he wish to return to Britain, they would defray the expenses of his journey homeward. The Synod found a willing and a suitable agent in Mr. James Robson, who had been for some time ordained at Lochwinnoch. He was loosed from his charge in Scotland, and sailed for Nova Scotia in September 1811. In the month of May, the following year, he was admitted to the pastoral charge of the congregation of Halifax. Here he laboured till the summer of 1820, when, owing to dissension in the congregation, he resigned his charge. In 1814, the Associate Synod sent an additional labourer to Nova Scotia, namely, Mr. John Laidlaw. Mr. Laidlaw was for some time minister of a congregation in Dunning, in connection with the Relief. He made application to be received into the communion of the Secession Church, with a view to his being sent to labour in Nova Scotia. His request was granted; and toward the close of the year now mentioned, he left this country for the scene of his future labours. On his arrival in Nova Scotia, he was inducted into the pastoral charge of the congregation of Musquodoboit, where he laboured for several years.

Two years after Mr. Laidlaw left this country, Mr. Robert Douglas, a preacher in connection with the Associate Synod,

followed to the same field of labour. Before leaving this country, he received ordination from the presbytery of Kilmar-nock; and after he arrived in Nova Scotia, he became minister of the congregation of Onslow. In this place he laboured for four or five years, when he received a call from the congregation of St. Peters, Bay Fortune, and Cove Head, in Prince Edward Island. He deemed it his duty to accept of the call, and the remainder of his days was spent in the island now mentioned. A few years before he died, a portion of his flock was erected into a separate congregation,—the charge of it, as a whole, being considered too extensive and too laborious for one individual. Mr. Douglas occupied an honourable position among his fellow-labourers in the ministry, as a faithful and successful preacher. He lived to see the wilderness blossoming around him. After thirty years of toil in the christian ministry, he finished his course on the 17th of September 1846.

The presbytery of Pictou had an accession made to their number, in 1815, by the arrival of Mr. William Patrick, who had been for some time settled at Lockerby, in Scotland, in connection with the General Associate Synod. Soon after his arrival in Nova Scotia, he was inducted into the pastoral charge of the congregation of Merigomish. Here he laboured during the long period of twenty-nine years; and he sustained the character of being a faithful and exemplary minister.

In July 1817, a union took place among the various Presbyterian churches in Nova Scotia. They constituted themselves into a synod, under the designation of 'The Synod of the Presbyterian Church of Nova Scotia.' This union included all the Presbyterian ministers in the province, with one exception. By far the largest proportion of these ministers had been sent out by the two Secession Synods in Scotland; and there were only a very few of the Presbyterian congregations that were not under their superintendence. They now agreed to merge their differences, and to co-operate together as a united church. The basis of union which they adopted, was such as

to permit ministers who had previously belonged to the Established Church of Scotland to co-operate along with them. They declared the scriptures of the Old and New Testaments to be the only rule of faith and practice; they adopted the Westminster Confession of Faith and Catechisms, as containing a scriptural exhibition of divine truth; they expressed their adherence to the presbyterial form of church government, as agreeable to the word of God; and they engaged to maintain the spiritual unity of the church, in its doctrine and government, worship and discipline. In reference to the doctrine contained in the Westminster Confession of Faith, they made the following exception: 'This church receives the whole doctrine contained in the Westminster Confession of Faith and Catechisms, except that part of it which respects the magistrate's power in matters of religion. They give no decision as to the doctrine taught in these words (Confession, ch. xxiii. sect. 3), "Yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed; and all the ordinances of God duly settled, administered, and observed; for the better effecting whereof he hath power to call synods, to be present at them;" and they deny the doctrine taught in these words, *ibidem*, "And to provide that whatsoever is transacted in them be according to the mind of God." And they hold that church rulers have authority, *ex officio*, to meet for government and discipline, whensoever the circumstances of the church require it, anything in the Confession, ch. xxxi. sect. 2, notwithstanding.'

The Presbyterian Synod of Nova Scotia, when it was first formed, consisted of three presbyteries, namely, those of Truro, Pictou, and Halifax. In connection with these presbyteries there were twenty-seven congregations, and nineteen ministers. Mr. M'Gregor had the honour of being elected the first mode-

rator. Communications were addressed to the two Secession Synods in Scotland, informing them of what had taken place. The Associate Synod did not consider it necessary to enter into any discussion of the principles on which the union had been formed, but agreed to record their opinion concerning them in general: 'That they are such as this Synod can cordially acknowledge the brethren in Nova Scotia as a sister church, and are ready to co-operate with them in promoting the great interests of the gospel and of the presbyterian government of the church in that part of the world.' The General Associate Synod, after considering the articles of union, made a declaration, that though they had 'some serious difficulties' in reference to certain portions of the formula that was submitted to their consideration, yet they were fully aware that no church in a newly-settled country can be expected to be brought all at once to a high degree of perfection, and they found nothing in the constitution of the Presbyterian Church of Nova Scotia which prohibited them from co-operating with these brethren 'in the great work of propagating the principles of religion, and advancing the cause of Christ.'

In the spring of 1818, Mr. Thomas Trotter, who had been ordained for several years at Johnshaven in Scotland, in connection with the Associate Synod, resigned his charge of that congregation, and crossed the Atlantic. He joined the brethren in Nova Scotia, and was inducted into the pastoral charge of Antigonish, as colleague to Mr. Munroe, who was worn out with the infirmities of age. At the time he entered upon this charge, there were only fifteen members connected with the congregation, which included in it twenty-three families in all, and these were scattered over a space of nearly forty miles square. Here Mr. Trotter laboured for a long period, and the congregation, though not numerous, considerably increased under his ministry. In the same year, Mr. Andrew Nicol, a licentiate of the Associate Synod, made a voluntary offer of his services, to be employed in the field of foreign missions. He was or-

dained by the Associate Presbytery of Glasgow in March 1818, and soon after took his departure for America. He, too, joined the brethren in Nova Scotia. In the following year he was inducted into the pastoral charge of the congregation of Richmond Bay, in Prince Edward Island. His ministerial career was short. He laboured only about a year, when he was unexpectedly removed from the scene of his labours by death. The vacancy occasioned by the death of Mr. Nicol was supplied by Mr. William M'Gregor, a preacher in connection with the General Associate Synod. He was ordained to the united charge of Richmond Bay and Bedeque in October 1821. On the day of his ordination, the brethren who were labouring in Prince Edward Island were constituted into a presbytery in connection with the Synod of Nova Scotia. The members present at the formation of the presbytery were Mr. John Keir of Princetown, Mr. Robert Douglas of St. Peters, and Mr. William M'Gregor of Richmond Bay, ministers; and Mr. Edward Ramsay, ruling elder.

Among the first measures that occupied the attention of the brethren in Nova Scotia, after they were formed into a synod, were the organizing of a scheme of missionary labour, and adopting measures for training up young men to the office of the holy ministry. A committee was appointed, denominated the Committee of Missions, who had the charge of raising funds, and making arrangements for the brethren preaching in places that were destitute of the gospel. The Synod exerted itself, by means of itinerancies, systematically conducted, to diffuse the light of divine truth throughout the province. But it was soon found that comparatively little progress could be made in these evangelizing efforts, unless a more abundant supply of preachers could be procured than had hitherto been furnished by the mother country. The population of the province was increasing. The demand for the gospel was loud and urgent: it came from a variety of places. To supply this demand would have required the brethren to be much more frequently

out of their own pulpits, than was consistent either with their convenience or comfort, or with the prosperity of their congregations. Past experience had taught them not to place great dependence on receiving fresh accessions from the churches at home. In these circumstances, they resolved on providing for themselves a supply of native preachers.

In 1816, the Presbyterians had succeeded in obtaining from the legislature an act of incorporation for an academical institution at Pictou. This institution was designed to give a liberal education to the children of dissenters, who were excluded, by Episcopalian tests, from the only other academical institution in the province, namely, the King's College at Windsor. The founders of the Pictou Institution took as their model the Scotch colleges. Mr. M'Culloch, who was distinguished for his literary and scientific attainments, had the honour of being appointed principal of the institution. The Synod requested him to take under his charge, as professor of divinity, those young men who had completed their academical course, and whose views were directed to the office of the holy ministry. In compliance with this request, Mr. M'Culloch commenced a theological class, and under his able tuition several preachers of talents and piety were trained up, who rendered efficient help to the cause of religion in that province. This theological class, which Mr. M'Culloch superintended, had no particular connection with the Pictou Academy: it did not form a part of the curriculum of that institution. It was a class, to the superintendence of which he devoted his leisure hours, irrespective of his labour as principal of the academy. It was undertaken by him solely with a view to the benefit of the church to which he belonged, and it was taught by him gratuitously.

The academical institution at Pictou, of which Mr. M'Culloch was principal, and which promised to be of such advantage to the Presbyterians, met with great opposition from certain parties in the province. At the head of the opposition was the

bishop, who regarded the new institution as a rival to the King's College at Windsor, which admitted none but Episcopalians to share in its benefits. He was seconded in his hostility by a small party of Presbyterians, who, while in the mother country, had been connected with the Established Church of Scotland, and who carried their sectarian views and feelings along with them to their adopted country. Repeatedly a bill had passed through the House of Assembly, by large majorities, granting a permanent endowment to the institution, so as to place it on a stable footing. But every bill of this description was uniformly negatived by the council, in which the bishop had a seat, and where his influence was all-powerful. For several years a sum of money was voted annually, by the provincial legislature, for the support of the institution; but, through the powerful influence of the opposing party, even this sum was at length withheld, and the academy was left for a season to the unaided efforts of its friends.

With a view to excite an interest in its behalf, and to procure funds for its support, Mr. M'Culloch paid a visit to Scotland in 1826. The two Synods of the Secession, which had for such a long period been in a state of separation from each other, were by this time happily united into one body; and Mr. M'Culloch made an application for assistance to the United Associate Synod. By the statements which he made, he succeeded in exciting a strong interest, both in ministers and people, in behalf of the Presbyterian Church of Nova Scotia, and of the Pictou Institution. The Synod were unanimous in recording their opinion, 'That the Presbyterian Church of Nova Scotia, and the Pictou Institution, have strong claims on the sympathy and liberality of the Presbyterian and other churches in Britain, and of associations for religious purposes, and especially of the United Secession Church.' They further issued a recommendation to the congregations under their charge, to make a collection in aid of the funds of the Pictou Institution, and they appointed a committee to prepare an address setting forth the

claims of the institution, with a view to its being read from the pulpit of each congregation when the collection was intimated. An excellent address was prepared by the committee, and circulated among the congregations. After stating the circumstances in which the Pictou Institution had been formed, and the difficulties it had to encounter, the address concluded with the following eloquent appeal to the members of the Secession : ' From the Secession Church in particular the Pictou Academy is entitled to the kindest regards. It is the legitimate offspring of that gospel with which our fathers of the Secession and we have rejoiced the wilderness. When no other church cared for the Presbyterians of those parts, we sent to them our brethren to share their hardships, and to cheer them with the consolations of mercy ; and our brethren went not in vain. Amidst privation and toil they have persevered in their labours, till the seed which they have sown has produced, and still promises, an abundant harvest. In the face of an opposing episcopacy, they have not only planted the Presbyterian Church, containing above thirty ministers, but founded a seminary which gives it the prospect of enlargement and permanence. But the very success of our brethren has aroused opposition ; and because they have proceeded from the Secession Church, their institution is an object of avowed hostility, excluded from patronage to which it is fairly entitled, and, in the midst of difficulty, now struggling for existence. Missionaries in other lands have been cherished by the resources of powerful societies ; ours have themselves borne the heat and burden of the day, till the fruit of their toil presents the prospect of a rich harvest in Christ ; and now, when opposed and thwarted, they have asked our sympathy, shall we say, You must struggle alone ? Other societies protect their missionary institutions with a jealous care ; and shall our missionaries be left to brood over the ruins of a fabric which they have so well and so faithfully reared ? The Secession Church assigned to them the field of their labours ; the work is not theirs, it is our work ; and, as was the planting,

the watering shall be ours. In name of the Synod of the United Church, therefore, for the sake of our brethren abroad, for the honour of the Secession at home, and for the sake of Him who has honoured you to plant his church in the waste places of the wilderness, we ask you to show to those whom you have sent to this work, that you feel for them in their difficulties, and care for them, and, after the example of the God of the church, will not forsake the work of your own hands.'

When the United Secession Synod met in the month of September, they approved of the measures which had been adopted by their committee, for strengthening the hands of the brethren in Nova Scotia; and, to show the deep interest which they took in this business, they entered on their record the following resolution: 'That the Synod, being well assured of the destitute condition as to the means of religious instruction of many of our countrymen in the British colonies of North America; and being convinced that it is their duty to endeavour to supply these wants, and of the superior advantages of having these wants supplied through the instrumentality of the church already planted, and by ministers educated in these colonies; and further, that having the fullest confidence in the integrity, wisdom, and zeal of their brethren of the Presbyterian Church of Nova Scotia, and being impressed with the importance of the Academical Institution of Pictou for securing a regular supply of ministers and teachers for these colonies, do earnestly recommend to the ministers and people under their care, to exert themselves in the establishment and maintenance of a society, or societies, for promoting the religious improvement of our North American colonies, by aiding the Pictou Academical Institution, and the missionary exertions of the Presbyterian Church of Nova Scotia. And, at the same time, the Synod agreed to renew the recommendation to those congregations which have not yet found it convenient to make the collection in aid of the Pictou Academical Institution; and further, to state, that assistance promptly afforded will be

more efficient than at a more distant period, and will operate more powerfully to the encouragement of the Presbyterian Church of Nova Scotia, whose exertions to extend the knowledge of the gospel in those parts of the world, are worthy of the warmest approbation, and give them strong claims to the sympathy and co-operation of British Christians in general, and especially of their brethren of the Secession Church.'

These efforts of the United Associate Synod in behalf of the Presbyterian Church of Nova Scotia, and of the Pictou Academy, were not made in vain. Collections were made by several of the congregations in aid of the funds of the academy. The students attending the Theological Hall, in connection with the United Synod, raised, during the course of one year, the sum of £200 for the same object. An association was at the same time formed in Glasgow, consisting of ministers and laymen, belonging not merely to the Secession Church, but to various dissenting communities, for the special purpose of giving assistance to the Presbyterian Church and Academical Institution of Nova Scotia. The result of these united efforts was, that during the years 1828-9, the liberal sum of £481 was remitted to the brethren in Nova Scotia.

Soon after this the charter of the academy was remodelled. Persons were admitted to the management of its affairs who were hostile to its success. His Majesty's council granted the institution the sum of £400 annually for ten years, and some new arrangements were made with regard to the course of education to be pursued within its walls. Its friends became disheartened, and ceased to make exertions for its support. The United Synod in Scotland, having learned that the affairs of the institution were in a drooping condition, and that there was some danger lest the college might be closed for the higher branches of education, or pass into the hands of those who were hostile to the interests of the Presbyterian Church, wrote a letter to the brethren in Nova Scotia, urging upon them the importance of maintaining the institution in a state of effi-

ciency. To this letter a reply was sent by the Synod in Nova Scotia; and the following extract from this communication will show that the prospects of the academy had become sufficiently gloomy: 'The situation of the Pictou Academy, from which source alone we can expect young men to emanate, prepared by a liberal education to enter upon the study of divinity, we are sorry to say is far from being such as its friends could wish. A variety of circumstances have concurred to bring the seminary to its present condition. With the proceedings of the provincial legislature towards it, we presume you are already acquainted. Of its contentings with the clergymen in connection with the Established Church of Scotland, we know you are not ignorant. Of the full extent of the injury which it has sustained by the remodelling of its charter, some of you perhaps are not so fully aware. By this change, its deadliest enemies have been admitted to a participation in the trust, and, as might have been expected, have exerted their influence to ruin the institution. Already one hundred of the four hundred pounds of the provincial endowment has been applied to the teaching of those elementary branches which are taught in almost every grammar school in the province, and in one within a few rods of the academy. By this appropriation of its funds, the original system of education pursued in this institution has been essentially impaired. From inadequacy of funds, the second teacher was for a time compelled to abandon his situation; and, for the same reason, natural philosophy no longer constitutes part of the academic course. The influence of the hostile trustees in the board has, no doubt, to a considerable extent damped the ardour of some of its friends. Besides, for several years the expectations of our husbandmen have been disappointed by extensive failures of the crops; and during the past year many of our people have been, and still are, straitened to procure the means of immediate subsistence. In such circumstances, great liberality is not to be expected; but we dare not conceal the fact that many of our members manifest towards the institution

a coldness which could not have been anticipated. When we reflect upon the small sum which it would require from each individual in our connection to place this seminary beyond the reach of its most inveterate foes, and when we think of its vast importance to our church, we cannot refrain from mourning over their want of liberality. It affords us much pleasure, however, to add, that though this disposition is too prevalent, it is by no means universal. There are amongst us not a few whose zeal neither the frowns of the legislature, nor the influence of enemies in the board of trustees, nor the severity of the times, nor the apathy of brethren, can damp, and who are still willing to make great exertions in its behalf.

The affairs of the institution became worse and worse. Mr. M'Culloch, finding that, on account of the change which had taken place in the management of it, there was little prospect of its answering the ends for which it was originally instituted, renounced his connection with it. Having received an invitation to become principal of Dalhousie College, in Halifax, he deemed it his duty to accept of it; and only a short period elapsed after his removal, when the doors of the academy were closed. A few years after this, an act of the provincial legislature was obtained, by means of which the institution was re-established on a different footing from its original foundation. The original trustees were excluded from all share in the management, the institution was declared to have no connection with the Presbyterian Church, and no master or teacher paid by the trustees was permitted to teach a theological class either publicly or privately.

While these discussions were carrying on concerning the Pictou Institution, Dr. M'Gregor was removed by death from the scene of his labours. There is no name that can be mentioned in connection with the Presbyterian Church in Nova Scotia, that deserves to be held in higher honour, than the name of this apostolic individual. Proof has been given, in the preceding pages, of the zeal and devotedness with which he laboured

in his Master's service. When he first set foot on the shores of Nova Scotia, the Presbyterian Church had merely begun to exist; and by his indefatigable exertions in preaching the gospel from place to place, he contributed in no small measure to its success. He was instant, in season and out of season, in sounding forth the word of life. By his instrumentality, the glad tidings of salvation were published in many a lonely and sequestered spot, where the joyful sound had scarcely, if ever, before been heard. After having laboured for forty-five years in the christian ministry, and after having witnessed the seed which he had sown springing up around him in the shape of numerous and flourishing congregations, he finished his course on the 3d of March 1830, having reached the advanced age of seventy-one years. Dr. M'Culloch, in a little work which he published, pays the following honourable tribute to the memory of his departed friend: 'At a period when Nova Scotia presented to a clergyman only toil and privation, Dr. M'Gregor resigned the endearments of the land of his fathers, and cast in his lot with the benighted and solitary inhabitants of the forest. Aroused to activity by the vigour of youth, and burning with desire to promote the best interests of man, he traversed the pathless solitudes in every direction, not to collect the hire of the labourer from the people of the wood, but to share their hardships and soothe their sorrows with the tidings of salvation. Wherever a prospect of usefulness opened, he disregarded fatigue and outbraved danger, that the lost sheep of the desert might be restored to the fold.'

When the union took place, in 1817, between the presbyteries of Truro and Pictou, all the Presbyterian ministers who were in the province, with the exception of one, became members of the Synod that was then constituted; and it was anticipated that the course of the Presbyterian Church would be smooth and prosperous. We have seen what measures were adopted by the Synod to procure a supply of native preachers, and the efforts that were made by the episcopalian party to

render these measures abortive. A keen opposition was made to the Synod, not only by the party that has now been mentioned, but by persons who were professedly connected with the Church of Scotland. Rival congregations were formed, and ministers were ordained, not so much with the view of giving the gospel to those who had it not, as for the purpose of opposing congregations that already existed in connection with the Synod. A society was formed in Glasgow, avowedly for the purpose of sending out ministers to the colonies in connection with the Church of Scotland; and a supply of these ministers being sent to Nova Scotia, a spirit of sectarianism was fostered by their means, and the presbyterian interest in that colony was reduced to the situation of a house divided against itself. The consequence was, that existing congregations were divided and weakened; and a synod being formed, consisting of ministers sent out by the above-mentioned society, instead of there being a friendly co-operation between the two synods, there was a clashing of interests between them,—the one contending for the honour of the Establishment, and the other contending for the free operation of the voluntary principle. Such a state of things could not but have an unfavourable influence upon religion. When the disruption took place in the Church of Scotland, in 1843, the Synod in Nova Scotia connected with that church numbered somewhere about sixteen congregations with their ministers. By far the largest portion of these cast in their lot with the Free Church. After this event had taken place, there were three presbyterian bodies in Nova Scotia, the members of which had no ecclesiastical connection with each other; these were the brethren connected with the United Secession, the seceders belonging to the Free Church, and the ministers who still adhered to the Scottish Establishment.

Repeated and urgent applications were made to the United Synod at home to send out more labourers to the mission field in Nova Scotia. In a communication, which was received during the spring of 1843, we find the following appeal made :

' Our urgent necessities must plead our excuse. Our condition is the following : We have now only one preacher, and will very soon have another. This is all, for a considerable time to come, that we can anticipate from our own resources. We have three stations where clergymen are wanted immediately ; and there is Halifax, the capital of the province, to which we have been sending supplies of sermon for some time past, and in which, if good preaching can be maintained, there is every prospect of forming a congregation. This we would regard as a very valuable acquisition ; and we have every reason to believe, that not a few, in that quarter, are very partial to sermon from us. Those who take the management in ecclesiastical matters are mostly active young men, originally belonging to our different congregations in the country, but who are now prosecuting business in Halifax. We could also employ, with advantage, two missionaries, to visit a variety of stations, some of which are already of considerable strength, and might, by being judiciously cherished, soon be able to support ministers themselves. In a new country like this, where population is rapidly advancing, there is every inducement to active missionary effort. Our Synod, some time ago, formed itself into a domestic missionary society, the object of which is to render assistance to new and weak formations that have already settled clergymen, and to remunerate preachers for their labours in those quarters from which, in the meantime, little in the shape of support can reasonably be expected. To calls in behalf of interests of this nature, our stronger congregations always readily respond. The present depression of the times operates somewhat against us ; but let us hope that this state of matters will be only temporary. It is not necessary that we enter more into detail. You will be able, from the above, to judge of our wants. We strongly feel it to be our duty to use exertion that these be speedily supplied. Other religious bodies in these provinces are exerting themselves in a similar manner ; and unless we are active also, our interests must materially

suffer. What then more natural for us than to make known our condition to the respected Secession Church of Scotland, with which we still regard ourselves as standing in christian alliance? We are aware that you have a superabundance of preachers, who cannot find employment for more than two-thirds of the year; and we therefore wonder that none as yet have made their appearance among us. What is it that induces them to hesitate? Is it the fear of want of temporal support? We are in general as well, in this respect, as you are in Scotland. Is it indolence, want of zeal, or some narrow and local attachment that affects them? The sooner they part with all these influences the better. We require, in the meantime, two; and the qualities which they ought to possess, we believe have been stated to you already.'

At this period, the Presbyterian Synod of Nova Scotia sustained a great loss by the death of Dr. McCulloch. He terminated his useful and honourable career in the autumn of 1843. He was distinguished, not only as a Christian and a minister of the gospel, but as a person of high and varied literary attainments. The place which he occupied, as a scholar, in the estimation of the public, may be inferred from his being called upon first to occupy the situation of principal in the academy of Pictou, and from his being afterwards appointed to occupy a similar situation in Dalhousie College, Halifax. While he faithfully discharged the onerous duties connected with the situations which he occupied successively in these academical institutions, he officiated, at the same time, as professor of divinity to the Synod with which he was connected. By his diversified labours in these several situations, he rendered essential service to the cause both of religion and of literature. The Synod, after his death, expressed their deep sense of the loss which they had sustained; and they entered on their record the following testimony to his usefulness as theological professor: 'The Synod would attach peculiar value to his services as their professor of divinity. The fruits of

his labour in this department are to be found, not merely in the Presbyterian Church of Nova Scotia, but even in Canada and the United States, in the ministrations of faithful men who received from him their lessons in theology. While the Synod admired his varied and extensive learning, they had perfect confidence in his soundness in the faith. These, together with his experience, zeal, and acknowledged aptitude for imparting knowledge, rendered him an accomplished and successful public instructor.'

The Synod, at a meeting held soon after the death of Dr. McCulloch, appointed Mr. John Keir, minister of Princeton, in Prince Edward Island, to be professor of divinity; and, at a subsequent meeting, they agreed to enlarge the curriculum of study for the office of the holy ministry, by instituting a professorship for biblical literature. To this chair they appointed Mr. James Ross, minister of West River.

The hands of the brethren in Nova Scotia were strengthened by Mr. Andrew Millar, a licentiate of the United Secession Church, being sent to them towards the close of 1843. His services proved highly acceptable; and he speedily obtained a settlement, by being inducted into the pastoral charge of Merigomish, a large and flourishing congregation. Some time elapsed before any additional labourers were despatched to that field of labour. This was not owing to neglect, or to any want of zeal on the part of the Synod at home, but was owing to the difficulty of procuring suitable agents who were willing to undertake the work. In the meantime, reiterated and urgent applications were made for preachers to be sent to supply the congregations that were becoming vacant by the death or infirmity of the older ministers, and also to occupy new and promising fields of usefulness that were opening up. In a communication addressed by Mr. Thomas Trotter of Antigonish to the Board of Missions in Scotland, the writer says: 'I am authorized by the Presbyterian Church of Nova Scotia to write to you to send us two additional preachers, if you can obtain

them for us. We could settle four more immediately, if they were on the spot, with a fair prospect of being both useful and comfortable. About twenty or thirty years ago, we had to submit to a number of hardships and privations; but these have in a great measure passed away, and we are now, with a very few exceptions, in more comfortable circumstances than the majority of the ministers of the Secession in country congregations in Scotland.' The following communication shows what a lamentable destitution of the means of religious instruction existed in the province: 'Besides the places I have mentioned, there are many spheres of more strictly missionary labour, where there are people who, to some extent, appreciate the gospel, and earnestly appeal to us for it, and yet who do not receive a visit more than once or twice in six months, although such visits are to them as life from the dead, and are looked back upon as bright spots in their earthly pilgrimage. I might point particularly to the district on the south shore of the province, where, in a distance of seventy or eighty miles, and where there are numerous settlements, there is not, so far as I am aware, a single protestant missionary. In those places which I have mentioned, our church has full employment for ten preachers, who could be almost immediately settled. It was said at the meeting of Synod in 1845, that twelve preachers could be settled in spheres of usefulness within twelve months; and certainly our necessities have not since diminished. It will be seen, that a person going out there can have almost any sphere of labour he may choose. He can have a congregation already established. He may take a new station, where he may expect to build up, in a short time, a flourishing congregation, or he may have a field of greater extent, where he would have to do more the work of an evangelist; and, whichever sphere he might choose, he would have plenty of work in his Master's service.'

With the view of encouraging preachers in this country to undertake a mission to Nova Scotia, meetings were held by

several of the congregations in the province, in which resolutions were passed, stating the great want of gospel labourers, and earnestly imploring the United Secession Church of Scotland 'to send such a supply of efficient ministers as might meet the present necessities of the church.' They agreed, at the same time, to defray the travelling expenses of the preachers that might be sent; and they guaranteed a suitable maintenance to them in the congregations where they might be respectively settled. The resolutions adopted by the congregations were transmitted to this country; and, soon after, the following earnest appeal was sent by a committee of Synod:

'Our Synod met at Pictou on the last week of June; and one of the most important matters we had to consider, was the very inadequate supply of sermon which we are able to give to many of our congregations, which has already been made known to you, and we have been appointed to solicit your attention to it again. We have descended from you, and inherit a portion of your spirit. To the care which the Secession showed in former times for this country, we owe our existence as a church. The greater part of the founders of our church, who, with one exception, have entered into rest, were your missionaries; and you had the honour of sending them forth when the cause of missions was less attended to, and the means of supporting it were not so readily obtained as at the present time; and we cannot think that you will desert us now, and place your own work in jeopardy, when a comparatively small effort more would, in all probability, place it beyond danger. For some time past we have chiefly depended on our own resources, with a little occasional help, which we have very thankfully received from you; but owing, as we believe, to the growing prosperity of the country, which naturally creates a demand both for talent and worth, the attention of our youth has latterly been attracted to other modes of usefulness than the ministry, and our affairs have in consequence come to a crisis, which may either issue in our advancement, or the contrary, as you come to

our aid, or otherwise. This, we hope, will vindicate the urgency and frequency of our appeals to you. We solicit nothing but men qualified for the Master's work, and cordially devoted to it. We are able and willing to defray their expenses, and those of their families, should any of them have families, in coming to this country; and we pledge ourselves to provide them with constant employment in the Lord's vineyard, and the means of a decent subsistence, until their acceptability to our churches has been fairly tested. We have passed resolutions to this effect, and are already engaged in making preparations. The congregation of Pictou has taken the lead, and those of New Glasgow and Antigonish have followed in a liberal spirit in providing funds; and we have confidence in the rest, that the movement will become general. Though we do not wish men to come to our aid who are either wholly or chiefly influenced by secular motives, we think it reasonable in them to inquire into the probability of their being supported among us, so as that their usefulness among us be not hindered; and it is proper that we should advert to that point. In proof of our ability and disposition to support the gospel at home, we might appeal to the fact, that we have already undertaken a foreign mission; and though this may possibly turn out to be premature, it must be allowed to speak favourably of our circumstances and disposition.'

This appeal, made to the Board of Missions in Scotland, proved so far successful. Mr. Joseph Handyside, preacher, having expressed his willingness to undertake a mission to Nova Scotia, his services were accepted by the Board. He left this country for his new scene of labour in the autumn of 1847, having previously received ordination from the presbytery of Elgin. A few months after, he was followed by Mr. George Walker, who had been for some time settled at Johnshaven, in Scotland. The following extract from a letter written by Mr. Handyside soon after his arrival, gives a pleasing view of the state of matters in Nova Scotia, and shows that the fears

entertained concerning the hardships and difficulties to be encountered by missionaries in a foreign country frequently prove imaginary: 'Early on the morning after my arrival, along with Mr. M'Gregor, I left for the presbytery, which met on the following day at Brookfield. I was appointed to supply the Musquodoboit congregation on the next Sabbath, Windsor and Newport on the two following Sabbaths, Musquodoboit two Sabbaths more, and then go forward to Pictou. I was kindly taken along by the Rev. Mr. Smith in his gig, from the presbytery to his residence on the Stewiacke. This is a beautiful stream; and, with the fine meadows along its banks, and the woods, with their variegated foliage, rising behind, and the light and cheerful cottages which every now and then we passed, brought the scenery of England forcibly to my recollection. Such spots in that country would be chosen for the palaces of noblemen. After enjoying a day's rest in the bosom of Mr. Smith's hospitable family, I was conveyed to Musquodoboit, which appears to be still more beautiful than the Stewiacke. It was with inexpressible interest and peculiar feelings that, on the morning of the Lord's day, I went up with the multitude to the house of God, to unite with his people in his praise and worship, and to render thanks unto the Lord for all his goodness towards me. I was struck with the neatness, the commodiousness, and decorative beauty of the church, with the respectability and attention of the congregation, and its thoroughly Scotch appearance; only that the church is more comfortable and better finished in the inside than the bulk of our Scottish churches. I observe that the people here seem to be in more comfortable circumstances than our country people at home. All come to the church in their gigs and waggons (a sort of double-seated gig conveyance). I was much pleased with everything I saw. The country, the people, their character and habits, are widely different from what I anticipated. My fears have been completely disappointed, and my expectations very greatly exceeded. I like the country very much;

and the people are remarkable for their kindness, and, in general, for their intelligence.'

Mr. Handyside's services proved highly acceptable to the people. He received calls from several of the congregations to be their minister; but it was not the will of the Master that he should labour in any of them. A rapid consumption, the progress of which was accelerated by the severity of the climate, brought his ministry prematurely to a close. He had scarcely laboured a year in the province, when he was called to his heavenly home. A friend, to whose attention he was indebted during his last illness, transmitting an account of his death to this country, says: 'I saw him occasionally; and, during my last visit, on his inquiring if I saw any change in him, I availed myself of the opportunity to state to him plainly, and as affectionately as I could, what I thought of his condition. While speaking to him, his eyes were intently fixed upon me with that brilliant lustre, the characteristic of his complaint. Having heard me to the end, he, in a tone of voice indicative of quiet resignation, said, "Not my will, but thine be done," and then spoke shortly of his hopes for the future. After a few brief remarks, he asked me, rather excitedly, if I had been writing to you, or were intending to do so. I said I did intend to write. "Oh! represent to Mr. Somerville the destitution of these vacant congregations. I intended to do so, but now I am unable." His object was to try and induce some of the students of divinity to consider the case of perishing souls with us, and to cast in their lot among us, so interested was he in our situation when his own case claimed all his thoughts.'

In the month of April 1848, Mr. John Brown, one of the fathers of the Presbyterian Church in Nova Scotia, was removed by death from the scene of his labours. He had reached the advanced period of eighty-two years of age. Moved with compassion for the souls of his perishing fellow-men, and animated by zeal for the glory of God, he early devoted himself to the work of missions, and he persevered in it till the close of life.

On his arrival in Nova Scotia, he succeeded Mr. Smith in the pastoral charge of the congregation of Londonderry; and he was one of the three brethren who first constituted the presbytery of Pictou, in connection with the General Associate Synod in Scotland. The congregation prospered under his ministry; and a portion of it being formed into a separate charge some years before he died, Mr. James Bayne was associated with him, as a colleague, in his labours. After fifty-three years of toil in his Master's service, he closed a useful and an exemplary life by a happy and a peaceful death. His colleague, giving an account of the closing scene of his life, has paid the following honourable tribute to his memory: 'His last illness continued about nine days, and though, from the nature of the disorder and his naturally robust constitution, much suffering was anticipated, his dissolution was as peaceful as his attendants could well desire. It had long been his anxious prayer that he might not outlive his usefulness; and this was remarkably fulfilled, for but one Sabbath intervened between his active discharge of public duty and his departure from this life. The last service at which he was present was the dispensation of the Lord's Supper among his own people, and this consideration gave him great comfort on his deathbed. The subject of his addresses on this occasion was selected from Isaiah xlv. 24: "Surely shall one say, In the Lord have I righteousness and strength;" and certainly no portion of sacred writ could more fitly express his own faith, or prove a better directory for the faith of his people. He expressed his entire freedom from the fear of death, and his unreserved confidence in the Redeemer. At first he felt somewhat impatient to be gone, but afterwards he said he had no wish in the matter: "God's will was his will." He referred to the happy intercourse which he had had with me in our collegiate capacity, and left a message with me for his people, breathing his ardent desire for their welfare, that they might still live in peace and harmony as they had done in general, and that they would endeavour to

improve the gospel message whenever they should again enjoy it.' . . . 'His death produced a very general and deep impression; all classes appeared to vie with one another in their efforts to pay him the last tribute of respect. As a minister and a man, as a husband and a helper, as a father and a friend, as a subject of the state and as a member of the church, Mr. Brown was highly exemplary, and manifested a large portion of the spirit of his Lord and Master.'

The Synod in Nova Scotia being now excluded from all interest in the Pictou Academy, and having little prospect of obtaining an adequate supply of preachers from the mother country, resolved, at their meeting in 1848, to institute a philosophical class in connection with their theological seminary. Their object in doing so was to prepare young men for entering upon the study of theology. Mr. Robert Sedgewick, who was for some time minister of Belmont Street congregation in Aberdeen, was deputed by the Board of Missions in Scotland, with a view to his taking charge of this department. Owing to the want of funds, it was necessary that the person who superintended this class should have at the same time a ministerial charge, and Mr. Sedgewick was inducted into the pastoral charge of the congregation of Musquodoboit on the 4th of September 1849. The hands of the brethren in Nova Scotia were still further strengthened by the addition of another labourer, viz. Mr. A. L. Wylie, who left this country for that distant region in the spring of 1852.

While the Synod in Nova Scotia were considerably at a loss for preachers to supply the destitution that prevailed among themselves, and while, with a view to supply this destitution, they adopted measures to raise up a native ministry from their own congregations, they considered it their duty, at the same time, to bear a part in the conversion of the heathen. The subject of a foreign mission was brought under their notice, by means of an overture laid upon their table at their meeting in 1843. The overture was remitted to presbyteries for considera-

tion, and the reports of the presbyteries being favourable, it was resolved, at the ensuing meeting, to undertake, without further delay, a mission to the heathen. A board of foreign missions was appointed, funds were collected, and a correspondence was commenced with a view to ascertain in what part of the heathen world the first mission of the Presbyterian Church of Nova Scotia ought to be planted. A variety of circumstances led their attention to the islands of Western Polynesia in the Pacific, and they resolved that the New Hebrides should become the first scene of their missionary labour. Mr. John Geddie, minister of the united congregation of Cavendish and New London, in Prince Edward Island, had the honour of being selected as their first missionary. Mr. Geddie had taken a deep interest in the success of the mission, and had been peculiarly active in making the preparatory arrangements. He appears to have been a person in every respect qualified for the solemn work to which he was consecrated by his brethren. Though his congregation were much attached to him, and though his services could ill be spared from the field of labour which he already occupied, yet his congregation cheerfully consented to make the sacrifice that was required of them; and he, too, in the spirit of true devotion, willingly complied with the appointment given him by his brethren, to go and labour among the heathen, regarding their appointment as the call of providence to him.

In the year 1848, Mr. Geddie, and Mr. Archibald, a teacher, along with their wives, took up their abode on the island of Aneiteum, being the most southerly in the group of the New Hebrides. This island was pointed out to them by the London Missionary Society as a suitable scene of missionary labour. There were landed at the same time upon the island, along with Mr. Geddie and Mr. Archibald, six Samoan teachers, and the Rev. Mr. Powell, all of them agents of the London Society. Scarcely two years had elapsed when Mr. Powell withdrew from the island; and a few months after his departure, Mr.

Archibald also abandoned the work, and Mr. Geddie was left to labour without any European assistant. Those among whom he laboured were naked savages, addicted to cannibalism, and sunk in the lowest state of moral degradation. Mr. Geddie gives the following description of their condition when he first took up his abode amongst them: 'Their character has been truly portrayed by the pen of inspiration, Rom. i. 28-31. A missionary in this dark land can place emphasis on every sentence of the apostle's dark description of heathen character, and clothe every word in capitals; falsehood, theft, adultery, etc., are matters of daily occurrence. War and cannibalism have from time immemorial been prevailing practices of the land. The strangling of widows and of helpless children, on the death of the husband and father, is carried on to an awful extent. But it would be painful to rehearse the dark catalogue of crimes which we are often called on to witness.'

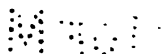
When Mr. Geddie, and those who accompanied him, came to take up their residence on the island, it was resolved at a meeting of the chiefs and people to resist by force their landing. This resolution was opposed by only one of the chiefs. He said, 'Do not hurt them, lest we get into trouble. Let them land; but steal from them as much as you like. They are very little: we can kill them at any time should such a measure seem necessary.' The missionaries were permitted to land; and in accordance with this advice of the heathen chief, the natives stole from them everything on which they could lay their hands.

It was not long before Mr. Geddie's labours began to produce fruit. Several of the heathen villages gave up their superstitions, and applied for christian instruction. The light of divine truth gradually spread. Converts were made, and a christian church was formed in the month of May 1852. The church, when first formed, consisted of thirteen native converts, with the adult members of the mission family. At this period, the 'John Williams' (mission ship) arrived at the



island, and brought an accession to the mission, in the person of Mr. Inglis, who belonged to the Reformed Presbyterian Church in Scotland, and who had been labouring for some time as a missionary in New Zealand. By the blessing of God on the labours of these two brethren, the moral aspect of the island rapidly improved. With a view to the more extensive diffusion of knowledge among the natives, they fixed their residence in different quarters of the island, and each devoted his energy to the instruction of those who resided within his own district. Mr. Geddie superintended the working of the printing press. He reduced the language of Aneiteum to a written form. He printed school-books, and translated portions of the New Testament into the Aneiteumese language. Mr. Inglis took charge of an educational establishment, designed to train up talented and pious youths, with a view to their being employed as native teachers in the neighbouring islands. In the course of a few years a marvellous change was wrought in the habits and manners of the natives. Marriage was instituted, polygamy was abolished, the cruel practices of infanticide, and of the strangling of widows, became unknown, and the rites of heathenism were almost everywhere suppressed.

The following extract from the journal of the missionaries of the London Society, who paid a visit to the island in the 'John Williams,' during the summer of 1857, shows what a great change had been effected, in the course of a few years, by the united labours of Messrs. Geddie and Inglis: 'We spent the Sabbath at Mr. Geddie's station, and it was truly a time of refreshing from the presence of the Lord. The substantial plastered chapel, which contains a congregation of between 400 and 500, was crowded. Mr. G. preached a sermon in the native language to a peculiarly attentive congregation; every one present seemed in earnest to catch the words as they fell from the preacher's lips. After sermon, we assembled within the church to commemorate the dying love of our blessed Redeemer. Around this table were assembled



with us all the seamen belonging to the "John Williams," who are members of the church, the Rarotongan and Samoan teachers, and no less than a hundred natives of Aneiteum, all of whom, a few years ago, were degraded cannibals. On Monday we held a missionary meeting in the chapel. The place was well filled with a deeply attentive congregation. Money has not yet come into circulation in the island, but the people offered willingly of such things as they had to help forward the work of God on the neighbouring islands. At this meeting some of the native Christians were set apart for missionary work at Fotuna and Tanna.

'At Aname, the station occupied by Mr. Inglis, the population amounts to 1900. His Sabbath congregation averages from 500 to 600. He has four out-stations. The average attendance at all the places, including Aname, is about 1000. The number of church members is 64, and of candidates for church-fellowship, 24. Mr. Inglis is assisted in his work by 30 native teachers, including one Samoan, who has laboured there since the commencement of the mission. Of the population, 1850 are under Christian instruction; 900 of these read the Gospel of Mark, and 400 read very well.'

An equally gratifying account is given of the state of the mission in Aneiteum, by the agents of the London Missionary Society, who visited the island in the year 1858. In their report they say: 'We have much cause for joy and thanksgiving to God for all that we saw and heard respecting this once dark and deluded land. The labours of the brethren, Geddie and Inglis, have indeed been singularly blessed. A very superficial view of the state of the mission, with the respective statistics we gathered from them, will sufficiently prove that a good and a great work has been done upon this island. We did not forget that less than ten years since the mission was commenced under very unpropitious and discouraging circumstances; but what we saw now filled us with thankfulness to the Great Head of the church, who has so signally

honoured his servants. As we landed, we were pleased to see so many proofs of domestic quiet and comfort in the dwellings of the natives; and the mission premises, with school and class-houses, store-rooms, sewing-rooms connected with Mrs. Geddie's select school, and the printing office, gave an assurance of advancement which we were not prepared to witness. Mrs. Geddie, who is a very energetic and efficient lady in the mission, has, under her more immediate care and superintendence, fifteen young women, who conduct themselves with propriety, and have made much progress in elementary and general instruction. They have also become more or less efficient and useful in household duties, and are of great help to the family. It was a gratifying occasion to our own feelings to attend the family prayer with all the natives attached to this household. All read in rotation, in the usual course of reading, with great readiness and fluency. In addition to many other onerous duties in which Mrs. Geddie is so constantly employed, she meets a class of from 60 to 70 adults, male and female, every afternoon. We attended all the public services of the church, and the people, on Sabbath and on Friday. The native congregations were very large, and they paid the greatest attention to the discourses and addresses delivered to them. On Monday, 12th July, we attended a public meeting, at which two young men were designated as native teachers for Niwa, a small island near Tanna. We were much gratified in the duties and engagements of this service. The people had made large quantities of mats and "enlepes" (women's dresses), for all their native teachers now labouring in the New Hebrides group. They understand the "faith" that is productive of good works.'

Another mission has been established in the New Hebrides, by the Presbyterian Synod of Nova Scotia. The island where they have fixed their new mission is Eromanga, which has acquired notoriety as being the place where Mr. Williams, the missionary, was inhumanly put to death by the natives a few years ago. A small mission band, consisting of Mr. and Mrs.

Gordon, from Nova Scotia, and two Rarotongan teachers, with their wives, took up their abode on this island in the month of June 1857. From recent accounts, we learn that the cause of God was making progress favourably, but slowly, among the degraded inhabitants of this island. It is stated, that 'Mr. Gordon, by itinerating, can address about 100 individuals every Sabbath. In Dillon's Bay, when he first commenced his labours, only twelve attended; in a few months afterwards, about eighty.' One of the agents of the London Missionary Society visited the island about twelve months after Mr. Gordon commenced his labours, and he says: 'We attended a meeting on shore. Some thirty natives were present. Mr. Gordon conducted the services, which consisted in singing, reading, prayer, and a series of questions upon a few Scripture lessons, which had formed a part of their daily instructions. Mana, who has been a faithful coadjutor, closed the meeting with prayer.' It will be some time before the good seed, which is sowing in this island, can be expected to bear much fruit.¹

I have deemed it proper to insert in this narrative these notices of the missionary enterprise of the Synod of Nova Scotia, because it may justly be regarded as one of the fruits resulting from the missions of the Secession Church in Scotland. It was in these missions that the Presbyterian Church of Nova Scotia had its birth; and, after having been instrumental in planting this church, the Scottish Secession has taken a maternal interest in its success for a period of eighty years. Its first generation of ministers was sent wholly from the Secession; and even after measures had been adopted by the brethren in Nova Scotia to procure a supply of native preachers, the Secession, in compliance with the urgent demands that were made upon it, still continued to send out occasional labourers to that distant province. The last preacher who was sent, was Mr. A. L. Wyllie, who sailed from Glasgow

¹ Since the above sentences were penned, Mr. and Mrs. Gordon have been massacred by a heathen chief.

in the month of March 1852. The church in Nova Scotia has now attained to a degree of maturity and vigour, which enables it not only to provide from its own resources a supply of preachers for its vacant congregations, but also to send missionaries to distant regions. It is thus treading in the footsteps of the church from which it has sprung; and while it is fructifying with its labours the country over which its congregations are widely scattered, it is proving itself, at the same time, a blessing to the heathen world.

The following communication, penned by one of the brethren in Nova Scotia, who left Scotland for that country nearly half a century ago, contains a gratifying account of the prosperous state of the colony, and pays a grateful tribute to the mother church, on account of the care which she has exercised over her thriving daughter in Nova Scotia. It will form an appropriate conclusion to this department of my narrative: 'The second generation of us who are still permitted to linger at the altars of religion, is reduced to the number of three or four old men, who must soon sleep with our fathers. The population of the country has tripled, our churches have increased in numbers, and the field of labour has been greatly enlarged. When I came to the colony, all our ministers were from North Britain; but now they are chiefly sons of the soil, and educated in this country. Every nation must do its own duties, rely on its own resources, and improve its own people. Luther reformed Germany, John Calvin reformed Geneva, and John Knox reformed North Britain. In the olden times, the pulpit, the parliament, the bench, and the bar, were filled by men from the northern country; but now, nearly all these offices are held by Nova Scotians. The natives are clever and talented, and when well educated, seldom fail to reach the foreground of society, in the useful walks of life. They are a reflecting people, and think for themselves. Every village has its printing press, and every family has a newspaper. Their town meetings, election meetings, and liberal institutions, have sharpened their intellects,

and given them an astonishing fluency of language. They are cool and collected, and their minds are always present. It is admitted that ministers from the mother country have strong minds, and good education; but, like the stars, they are often cold and distant, and not so well calculated to catch the affections of an audience as the native preachers, who are acquainted with their habits, tastes, and feelings, and who possess an easy accommodation of manners, suited to all varieties of character. Thirty or forty ministers of this stamp form a strong phalanx, and under the fostering care of Heaven, must have a favourable influence in promoting Scottish Christianity in the green-woods. With a respectable staff of divinity students, we shall soon fill important stations in the church. I am sure your readers will be glad to hear of the progress and prosperity of our transatlantic Zion, one of the oldest daughters of the Secession in the colonies. I am willing to admit all that is excellent in this country; yet I cannot forget the ivy-mantled towers where my forefathers dwelt. I have slept for nearly forty years in Nova Scotia; but my dreams are all in Scotland. It is still dear to me as the world in blossoms. It is the land of Sabbaths and Sabbath bells, and I still think I hear the songs of Zion arising from the cottager's fireside. Burns' "Cottar's Saturday Night" could not have been written in any other country but Scotland.'

III.

MISSIONS TO CANADA.

THE attention of the Secession Church was not drawn toward Canada, as a field of missionary labour, at such an early period as it was drawn toward the United States and Nova Scotia. It was not till the commencement of the present century that any minister connected with the Secession commenced cultivating the moral wastes of Canada. Mr. John Mason, of New York, having paid a visit to this country in 1801, made an application to the Associate Synod for preachers to supply the churches in America. Among the brethren who accompanied him, on his return in the following year, was Mr. Robert Easton, who had been ordained for a short period at Morpeth, in the north of England. Soon after Mr. Easton crossed the Atlantic, he was inducted into the pastoral charge of a congregation in Montreal, and was the first Secession minister who settled permanently in Canada. Mr. John Burns, a licentiate of the Associate Synod, received ordination in this country, and followed Mr. Easton, in the course of the following year, to the same destination. Soon after his arrival, he was settled at Niagara. At the spring meeting of the Associate Synod in 1808, an application was made, through Mr. Easton, on behalf of a number of persons residing on the Salmon River, Lower Canada, for an ordained minister to be sent to break amongst them the bread of life. In reference to this application, the Synod declared, that if any minister or probationer would offer

himself for this service, they would grant all necessary assistance in accomplishing the object. The application, however, proved unsuccessful, as no person made a voluntary offer of his service. The attention of the Synod was again called to Canada, at their meeting in the autumn of 1816, by a request presented from Mr. William Taylor, minister of Stonehouse, that he might be sent to labour in that quarter of the world. At the same meeting of Synod, a similar request was presented by Mr. William Bell, probationer. The Synod cordially granted the request of these brethren, and voted at the same time a sum of money to defray the expenses of their voyage to Canada. Mr. Bell was ordained by the Associate Presbytery of Edinburgh, with a view to this mission, in March 1817; and, in the course of a few weeks after receiving ordination, he and Mr. Taylor, with their families, sailed from Leith for their intended destination. Mr. Taylor obtained a settlement at Osnaburgh, in Upper Canada, as minister of the united congregation of Osnaburgh and Williamsburgh. The scene of Mr. Bell's labours was New Perth, which was entirely a new settlement, the population of which consisted chiefly of disbanded soldiers, and where no regular dispensation of religious ordinances had hitherto been enjoyed. Indeed, when Mr. Bell arrived, the town could scarcely be said to exist. The settlers were busy clearing the ground, and comparatively few houses of any kind had been erected. In a communication, received from Mr. Bell soon after his arrival, he says: 'A great deal has certainly been done for the little while the settlers have been here. Little more than a twelvemonth ago, after having cut a road through an extensive forest, they were set down upon the banks of the Tay, without a foot of open land. Now 100 acres are cleared in the town, and more than 2000 in the settlement. An idea prevails at home, that this place is chiefly inhabited by the Scotch people; but this is erroneous. Here are some of all the nations of Europe; the majority being discharged soldiers. The town of Perth is pleasantly situated on the Pike

river, now called Tay, for the settlement is not formed on the Rideau, as was at first intended. That river is farther east, and is the principal outlet of the lake of the same name. The Tay here is about the size of Clyde above Glasgow. The town is regularly laid out, and the streets cross one another at right angles. The river runs through it, and in the middle is an island, containing eight or ten acres, to be reserved for public purposes, besides two acres on the south bank, on an elevated spot, where the church and court-house are to be built.' When Mr. Bell took up his abode in this settlement, the spiritual destitution of the place was great. 'Never,' he says, 'was a settlement more in want of a minister; but he will have much difficulty to overcome before he bring them into regular order. Being from different religious bodies, every one wishes to introduce the peculiarities of his own sect; and I am sorry to find that much angry discussion has been carried on amongst them ever since they left home. Much prudence and caution will be necessary to form them into a congregation. With respect to the rest, like the Israelites of old, they have been doing every man what was right in his own eyes.' . . . 'This proves a more important station than I was aware of before leaving home. I know of no clergyman within forty miles of me in any direction. When the settlers get a little more comfortable, and roads are opened, I shall have an opportunity of establishing schools, and preaching in various parts of the settlement; but at present they are struggling for existence, and think of nothing beyond the wants of the body. I have, however, received application from several places for sermon, to which I shall attend after our sacrament is over. But every congregation in this country is necessarily small, from the thinness of the population, and other circumstances. After deducting the Catholics, which even here are numerous, and those who have no religion at all, very few are left behind. My congregation has never exceeded one hundred, and in the whole settlement there are only thirty-five communicants. Many of the soldiers

have been twenty years in the country, and some of them never in a place of worship all that time.'

Not long after the mission of Messrs. Taylor and Bell, an application was made from a number of people residing in the neighbourhood of St. Andrews, in Lower Canada, for a minister of the Secession Church to go and labour amongst them. This call was responded to by Mr. Archibald Henderson, a member of the Associate Synod, who had been ordained for several years at Carlisle. He demitted his charge of that congregation, crossed the Atlantic, and cast in his lot with the brethren who were labouring in Canada. At the meeting of the Associate Synod, in the month of April 1818, a petition was presented from the Canadian brethren, praying that they might be erected into a presbytery in connection with the Synod. The prayer of their petition was granted; and the following ministers were formed into a presbytery, which assumed the designation of the presbytery of the Canadas, namely, Messrs. Robert Easton, Montreal; William Smart, Brockville; William Taylor, Osnaburgh and Williamsburgh; and William Bell, New Perth. Mr. Henderson did not become a member of presbytery, though he continued to labour in connection with the Secession. Mr. Easton, with the sanction of his brethren, paid a visit to Britain in the spring of 1819, with a view to raise a fund that should be rendered available for sending evangelical preachers to Canada. According to the scheme, suggested by Mr. Easton and his brethren, it was proposed that one-half of the money raised in Britain should be left in the hands of a committee, consisting of persons connected with the Church of Scotland, and with the two branches of the Secession; and that the other half should be transmitted to the presbytery of the Canadas, to be employed by them in defraying the expenses incurred by preachers in travelling to great distances, and in officiating to poor settlements. The spiritual destitution that prevailed both in Upper and Lower Canada was forcibly pointed out in a memorial published by Mr. Easton during his visit to this country.

In this document the following facts were stated concerning the lamentable want of the means of grace that prevailed in these provinces: 'The population of Upper Canada has been rated at 100,000 souls. After an allowance of 12,000 as the proportion of Roman Catholics, there remain 88,000 who profess either to be Protestants, or friendly to Protestant institutions. Of that large number not more than eight or nine thousand enjoy a regular administration of divine ordinances; so that 79,000 natives of Great Britain and Ireland, or descendants of natives, are at this moment abandoned to all the evils of practical infidelity. Similar is the condition of the English townships of Lower Canada. There also the institutions of public worship bear little proportion to the extent of cultivated territory and the number of the inhabitants. The lower province having been originally colonized by French emigrants, is chiefly occupied with French Catholics. The English inhabitants, in the year 1814, were understood to be about 60,000, two-thirds of whom, in consequence of education, give a decided preference to the presbyterian and congregational forms of worship; yet, with the exception of the cities, and a very few townships, these unfortunate people have no opportunity of benefit from ministers of their own persuasion, or, in fact, of any other regular order, because they are scattered over a vast extent of country to the distance of hundreds of miles; so that the few Protestant ministers who are already in the Canadas, and whose attention is taken up with particular charges, can yield them little or no assistance. It is impossible to extend effectual relief to them, without a large addition of ministers, as may be easily conceived, by considering that a township, in either of the two provinces, is nine or ten miles square, and in Lower Canada alone, in the districts of Quebec, Three Rivers, and Montreal, there are eighty-eight townships laid out for settlement, many of which have made considerable progress in civilisation.' The memorial concluded with the following energetic appeal: 'Britons, whilst you are nobly engaged in conveying the light

of truth, and the powerful motives of Christianity, to the most distant climes, be pleased to cast a glance of pity on your own countrymen and fellow-subjects nearer home, who are walking also in the vanity of their minds, regardless of the things which belong to their everlasting peace. Think of 119,000 souls, of British extraction, subjects of the same paternal government, removed far from the sound of the gospel of peace and the instruction of heavenly wisdom, living in thoughtless dissipation, and dying in insensibility or despair. Will not the enlightened children of the same British family do something to rescue their lives from the destructive influence of privation and uncontrolled impieties? Will not some of God's public servants, by their personal presence, and private Christians, by their liberality, step forward and endeavour to save these precious souls from impending misery?' The result of Mr. Easton's exertions was, that a considerable sum of money was collected, chiefly among the Secession congregations, to assist in accomplishing the benevolent object which he and his brethren had in view.

After the union took place, in 1820, between the Burgher and the Antiburgher branches of the Secession, a feeling gradually gained ground throughout the united body, that greater efforts should be made by them for the propagation of the gospel, both at home and abroad, and that these efforts should be made in a more systematic form than had hitherto been the case. Though both Synods, previous to their union, had taken an interest in missions, and had expended considerable sums in furnishing a dispensation of the gospel to destitute localities, both in our own and other countries, yet neither of them had any fund that was devoted exclusively to missionary purposes, nor was there any regular organization amongst them for superintending and conducting their missionary operations. After mature deliberation in the United Synod, and considerable discussion through the medium of the press, it was resolved that the Secession Church should embark in a scheme of missionary

operation, both more extensive and more systematic than the one that had hitherto been pursued.

At the meeting of the Synod in April 1829, a committee was appointed to prepare a scheme of permanent missionary operations, and to transmit it to presbyteries for consideration before the next meeting of Synod. The committee, in the report which they submitted, deemed it expedient that the attention of the Synod should in the meantime be confined to the home field of missions; and it was recommended that a committee of superintendence, consisting of ministers and elders, should be appointed to take charge of the Synod's missions; and that, under their direction, probationers should be sent to various parts of England and Scotland, to preach the gospel where the means of grace were only partially enjoyed. The Synod agreed to adopt the recommendation of the committee; and, with a view to procure the necessary funds, the presbyteries within the bounds of the Synod were divided into three separate districts, and a deputation of ministers was sent to make a collection in the congregations of each district every three years. This arrangement was merely temporary. There was a strong and a growing feeling throughout the association, that the Synod should exert itself more than it had ever yet done in the cause of foreign missions; and that it should, if at all practicable, undertake a mission to some part of the heathen world. The subject of foreign missions was taken into consideration by the Synod, at their meeting in September 1830, when the following resolution was adopted: 'The Synod, deeply impressed with the obligations under which they lie as a church to take part in the propagation of the gospel in heathen lands, appoint their mission committee to take this subject into consideration, and to report at the next meeting of Synod.' It was also recommended that, in each congregation, a monthly prayer meeting should be held for the success of missions, both at home and abroad, and that the Spirit might be poured out from on high, that the good work might prosper.

When the mission committee gave in their report at the meeting of Synod in September 1831, a long and animated discussion took place on the question, 'Whether the Synod shall at present enter on a foreign mission or not?' and the question was carried in the affirmative by a large majority. The following is the resolution which the Synod adopted: 'That the Synod, while they are determined cordially to support the home missions, resolve to enter on a foreign mission, and appoint the mission committee to ascertain what they shall deem the most eligible field of labour; and also to inquire after fit missionaries, and to get all such details as they shall judge proper to be laid before the Synod, and to report at next meeting of Synod; and that the Synod shall give information of this resolution to all our congregations, that we may be aided in this great work by their contributions and their prayers.' A committee was at the same time appointed to prepare an address on the subject of foreign missions, to be read from the pulpit, in all the congregations connected with the Synod.

From the excellent address which the committee prepared, I extract the following sentences, for two reasons: *first*, Because they show that the Secession Church, from the very commencement of its existence, always sustained a missionary character; and, *secondly*, Because they state the scriptural mode in which missionary operations ought to be conducted; namely, by means of regularly organized churches, and not by promiscuous societies.

The committee refer to the missionary character of the Secession Church in the following terms: 'The United Secession Church has long been engaged in missionary operations. Her very constitution, as a *Secession* Church, may justly be regarded as peculiarly missionary. When the dark cloud of error and apostasy began to gather on the Scottish Establishment, she was the chief means of preserving the gospel, and of diffusing it through our native land. Prior to her recent union, both her branches were laudably active in extending the gospel

to the desolations of America; and gathering strength from that auspicious event, she has turned her attention to missionary labours at home. These labours of late have been greatly increased. The blessing of God has rested on them. Not a few have been gathered to the Shepherd and Bishop of souls; and a regular dispensation of the gospel has been established in many places, where before it was unknown, or neutralized by admixture of error. It is far from being the Synod's wish to abridge these operations, or to impair their efficiency in the smallest degree; and it is most encouraging to be able to state, that the liberality of our congregations, and the number of excellent young men who are already on our list of preachers, or are annually coming forth to the service of our church, afford us facilities for carrying them on, which, in several respects, are peculiar to ourselves. With these efforts at home, however, the Synod cannot be satisfied, while hundreds of our fellow-creatures are perishing for lack of knowledge. It is true that the members of our church have not been indifferent to foreign missions. They have liberally supported most of the missions which are at present in operation. For some time past, however, an impression has been growing both among the ministers and people of our church, that we cannot suitably administer the trust which Christ has committed to us, in the present state of our religious resources, unless we take measures for a foreign mission of our own. This impression is now ripened into a deliberate synodical resolution.'

In reference to the advantages connected with missionary operations being conducted by churches, rather than by promiscuous societies, the committee make the following just observations: 'It seems more natural in itself, as well as more agreeable to the word of God, and the acknowledged order of his house, that missionaries should be sent out by churches, depend on their support, and continue under their control, than that they should be the messengers of promiscuous associations, which possess not, and claim not, any definite church power.'

No one of these positions will be readily questioned by those who have carefully considered them; and if they be admitted, it follows, of course, that our church is not entitled to content herself with aiding the missions of others, but is now called upon to act for herself. This is clearly the path of duty; and it is fitted to yield us many advantages. From the close connection which subsists between the Synod and the people of our church, and the fervent christian affection which binds the one to the other, there is every reason to hope, that our congregations would take a much deeper interest in a Secession mission, than they have ever yet taken, or can be expected to take, in missions conducted by other churches. This feeling is natural to the best members of any church, and it is not more natural than it is laudable. When a church has a station of her own in a distant part of the world, with missionaries—those who have grown up with her, and gone out from her, but continue under the direction of those who are over her in the Lord,—she views such a station as a part of herself; her kindest affections are gathered around it; its distance and isolated circumstances, with the arduous enterprise to which it is devoted, awaken her holiest solitudes, and she feels herself pledged to God for its prosperity, as far as this depends on the sanctified agency of man.'

When the Synod met in April 1832, there was a considerable diversity of opinion as to the field on which the Synod should commence its first foreign mission. A proposal was made, that Jamaica should be the field where they should commence their labours. This proposal was opposed, on the ground that the state of society and of government in the West India islands did not, at that time, present a favourable opportunity for a faithful dispensation of the gospel. In the meantime, it was resolved that missionary operations should be commenced in Canada, and the adjoining provinces of British America. The following resolution was adopted on the subject: 'That Canada, and the adjoining provinces of British America, shall

be the first scene of the missionary operations of this Synod; that the committee on missions be instructed to proceed, as soon as possible, in providing and sending three or four missionaries to that country, one of them to be employed in the work of evangelizing the heathen natives; delay fixing on any other sphere of foreign missions, but direct the committee to use what means shall appear to them likely to prepare the way for the Synod sending a mission to some part of the heathen world as soon as possible.' The mission committee lost no time in carrying into effect the Synod's instructions. Only a few weeks elapsed after the meeting of Synod, when three brethren, who were in every respect well qualified for the work, offered their services as missionaries for Canada. These were Mr. William Proudfoot, minister at Pitrodie; Mr. William Robertson, minister in Cupar of Fife; and Mr. Thomas Chrystie, who had laboured for some time in the congregation of Holme in Orkney. The two brethren, Proudfoot and Robertson, sailed from Greenock for Canada in the beginning of July 1832, and brother Chrystie sailed from Leith for the same destination in the end of the same month.

No written instructions were given to the missionaries; but in personal interviews which the committee had with them, directions were given as to the manner in which they were to proceed on their arrival in Canada. 'They were directed to consult with one another before taking any important step, that each might have the benefit of their united judgment and experience. Instead of settling in the first place that might offer, they were directed to delay for a time, in order to look out for the situations which were upon the whole preferable, both for their individual comfort, and for the promotion of the great object of the mission. They were instructed to make what collections they could, in travelling through the country and preaching at particular places; and these collections were not to be appropriated to their own use, but to be placed to the account of the Synod's mission fund. When they resolved to

accept of calls from particular congregations to settle among them, these congregations were to be not in the immediate vicinity of each other, but at a considerable distance, that so a larger tract of country might be benefited by their occasional ministrations. If a situation offered in a town, or in a place soon likely to become a town, and where a congregation was already formed, they were instructed by all means to prefer it to another in a more rural and less populous district. They would thus, it was conceived, be sooner independent of the Synod's aid, and have greater facilities, from their more central situation, for raising other congregations in the surrounding districts. It was also a special part of the committee's instructions, that they should visit and preach at as many adjacent stations as possible in the intervals of their Sabbath ministrations. As a means of extending the knowledge of evangelical principles, and of the principles of the Secession in particular, the committee thought proper to send along with them 500 copies of the *Summary of Principles*, and 160 of the *Testimony*, to be distributed in such a way as they deemed most likely to be generally useful. Another point on which the committee had some conversation with the missionaries was, the kind and degree of connection they should form with the Presbyterian churches already existing in Canada. That they should eventually coalesce with them, so as not unnecessarily to multiply the religious divisions of the country, was considered highly desirable; but as the committee were ignorant, in a great measure, of the present state of doctrine and discipline among their transatlantic brethren in that quarter, they gave it as their advice, that for some time the missionaries should delay uniting in any close connection with them, until they had sent such accounts as should enable the committee to form a judgment on the matter, and had received their reply.'

The first letter which reached this country, after the departure of the brethren, announced the death of Mr. Robertson.

He had preached for three or four Sabbaths, with great acceptance, in Montreal, and having organized a congregation, they were about to give him a call, when, by a mysterious dispensation of providence, he was unexpectedly cut off by cholera. As he promised to be a most active and efficient labourer in the missionary field, his untimely death was much lamented, both by the church at home, and also by the people who expected to enjoy the benefit of his labours.

In a letter written by Mr. Proudfoot, soon after his arrival in Canada, he gave the following account of the ecclesiastical condition of the country: 'In order to have a just idea of Canada as a field of missionary labour under the superintendence of the United Associate Synod, it is necessary to divide the country into the townships within the limits of the United Synod of Upper Canada, and those that are beyond them. The Synod has congregations at wide intervals from Cornwall, fifty miles below Prescott, to London in the western territory, and from York to Lake Simcoe. The number of ministers is fifteen; but some of these have as many as six congregations under their charge. Indeed, I know of only two or three ministers who preach stately on Sabbath in one place. Many of these congregations, which were once missionary stations, and perhaps are so still, have so grown in numbers and worldly circumstances, as to be able to support each a minister at a moderate stipend. But the Synod has not preachers to send to them; and, consequently, there is reason to fear that some of these congregations will go over to those churches that can afford them a regular ministry, if the Synod receive not help from the United Associate Synod, or from Ireland, whence they have hitherto drawn their chief supply of preachers. Within the bounds of the Synod there are very many townships, where small congregations might be collected, which the ministers have never visited, and which they cannot visit. These might be formed into excellent stations for missionary labour.

'As I found that the settling of my family near York would detain me, at least part of the winter, within the bounds of the Synod, I did not think it brotherly, nor likely to do good in other respects, to go over the country without their concurrence. You are aware that the United Synod of Upper Canada holds the same faith, and observes the same forms of worship and discipline, as the United Associate Synod. I was fortunate enough to arrive at Brockville on a day that there was a meeting of the presbytery. I stated to the members the objects of my coming to the country. I was most cordially welcomed. All the members expressed joy that the United Secession Church had at length thought of Canada. They named several places where I might preach, and they told me that I might easily find more in traversing the country; and, further, they made me welcome, whether I should join their Synod or not. On the 26th September, the presbytery of York met at Streetsville in Toronto. I thought it right to attend, the more especially as it was convenient for me to do so. I made the same communications as at Brockville, and received as hearty a welcome. Two of the members of the presbytery urged me very much to preach within their bounds, as they are no longer able to endure the fatigue of travelling to their numerous congregations, and they assured me they would be most happy if I could relieve them of part of their labours. In the neighbourhood of these congregations there are stations, where there is room for as much labour as any man could undertake. From what I have seen of the country, and of the religious parties in it, I think the Synod could not do better than strengthen the hands of the United Synod of Upper Canada. They are a church known over all the country; they have been very useful, and are respected. They have already organized the means of operating upon every part of the province; and not only so, but to act without them would be to fix upon them the stamp of the Synod's disapprobation, which would be the more painful to them, as they have hitherto made it their boast that they are

of the same principles as the United Associate Synod ; and, moreover, it would be no easy matter to satisfy the people that they and we are the same in doctrine and discipline, if we keep aloof from them.

‘That part of the country that is without the limits of the United Synod is very extensive, and very destitute of preaching. There are places in which the people have not heard sermon for a year. A very considerable proprietor told me that he lived on his farm seven years, and there was not sermon within many miles of him all that time. The evil is in part remedied now by Methodist preachers, who have spread themselves over all the province ; and who, owing to the efficiency of their mode of operation, have penetrated into almost every township. It is in these out-field parts of the country that we propose to labour in the first instance, as far as health and the season will permit. I have had a good deal of conversation with Mr. Chrystie on the plan of our operations ; and the following, it is likely, is the manner in which we will act. We shall, in company, visit those places where the people are most destitute of the gospel. We shall mark out the country into circles of missionary exertion, according as we shall be encouraged by the inhabitants, taking in as wide a district as a preacher can conveniently go over in two or three weeks. We shall tell the people of the generous purposes of the United Associate Synod ; and that, if they wish it, they may have supply of sermon from you. An account of the number and circumstances of these stations we shall transmit to you, for the information of the committee and the Synod. It is probable that, if God in His mercy spare us to carry these views into execution, we shall have a report to send by February.’

Acting according to the plan sketched in the above communication, the two brethren itinerated in the most destitute districts of the country ; and wherever they preached, the people heard them gladly. They found no difficulty in getting audiences to listen to them, whether they preached on Sabbath or

during the course of the week. They were much encouraged in their labours by the cordial welcome which they everywhere received. The gospel was preached by them in many places where it had previously been scantily enjoyed, if enjoyed at all; and measures were adopted with a view to the organizing of congregations, and the erecting of places of worship. In the first account which they transmitted to the mission committee, of their itinerating labours, they say: 'Had we been desirous only to get ourselves settled, we might have obtained our wish some months ago. But we were anxious to prepare work for those whom the committee may send out this season, and to acquire such a knowledge of the country, and of the persons who may be useful to us, as that we might be able to direct them at once to those places where they will find persons ready to welcome them.' . . . 'We have not room to detail the steps which we have taken in organizing churches. We may do that in some future communication, if the committee wish it. We may, however, observe that those churches or societies for building meeting-houses which we have formed, or which are in progress, are all distinctly and avowedly in connection with the United Associate Synod. We are convinced, from what we know of the country, that this is the surest ground on which we can claim the support and countenance of the people, and more likely to prepare the way for uniting with other presbyteries, when they become ready for it, than if the constitution of our churches had been more loose. From what we have written, the committee will perceive that we do expect a supply of ministers this season; and also, that it is our wish that they communicate with us as soon as they arrive. It will be right to impress upon the minds of those who are sent, this necessary truth, that the Canadian mission is no sinecure, that they who undertake it must lay their account with many things which would not be submitted to at home, and that in no country that we know, is the character of ministers more keenly scrutinized. At the same time we must say, that we have met with nothing

of which a man of sense would complain. From our having been the first sent out on this mission, and from our exertions to found it in the country, it has become dear to us ; we feel deeply interested in its fate ; and you will forgive us, we trust, if we beg that you will send to us only men of decided piety and approved prudence, and who are able and willing to endure hardness as good soldiers. It is a comfort to us to believe that the churches at home do remember us in their prayers ; and feeling, as we do, our insufficiency for the great work which we have undertaken, we entreat that they will remember us still.'

With the view of procuring an adequate supply of labourers for the promising fields that were opening up in Canada, a spirited appeal was made by the mission committee to the ministers and preachers of the United Secession Church. In this address the committee pled with great ability the cause of the Canadians ; multitudes of whom had emigrated from Scotland, and had strong claims upon the sympathy and assistance of their countrymen at home. 'The spiritual wants of the people,' they said, 'are in many places very great. They are eager to hear the gospel ; and their ability to support its ordinances is every year increasing with the increasing wealth of the country. The Presbyterian churches already organized in Canada find it impossible to supply with preachers the congregations who are looking to them. The consequence is, that many are forced to apply to other religious denominations who would much prefer ministers holding the principles in which they have generally been educated. Many persons in the more thinly-peopled districts have not an opportunity of hearing a sermon preached for months or years together. In these circumstances, it is evidently the duty of the Synod to persevere to the utmost extent of its means in the good course which it has begun. But the Synod can do nothing, unless individuals come forward and offer themselves as labourers under its auspices. And when the harvest is so plenteous, shall the labourers be

few? Thousands, year after year, leave our shores to settle in the North American colonies, with a view to their worldly advantage. Shall none among us be found willing to emigrate to the same quarter, with a view to the advancement of the Redeemer's kingdom, and the spiritual interests of our fellow-men? We trust there is more zeal for God, and for the salvation of souls, in many connected with our church. And we call upon our ministers and preachers—those of them in particular for whom God seems to have no immediate service in this country, or who have not been called to occupy any promising sphere of labour here,—to consider whether they are doing their duty in remaining at home, when the providence of God is opening up so wide a scene of spiritual exertion in another department of the empire.'

The result of this appeal was, that several individuals offered their services as missionaries for Canada. Among the number were, Mr. William Taylor, who had been ordained for sometime at Peebles; Mr. George Murray, a probationer; and Mr. Robert Thornton, student. Mr. Murray, after receiving ordination from the presbytery of Glasgow, sailed for Montreal, along with Mr. Taylor, in the month of April 1833; and Mr. Thornton, after being licensed and ordained by the presbytery of Edinburgh, sailed a few weeks after for the same destination.

During the missionary tour made by Messrs. Proudfoot and Chrystie, to which a reference has already been made, several congregations were organized by these brethren. One of these was in the township of London, and the other was in West Flamborough. Mr. Proudfoot accepted of a call to labour in the former of these, and Mr. Chrystie received a call to labour in the latter. They were not, however, solitary charges. Connected with London there were two other regularly organized congregations, namely, Proof-line and English settlement, besides three stations, all under the superintendence of Mr. Proudfoot; and connected with Flamborough were the congregations of Dumfries and Beverly. Mr. Proudfoot, in a com-

munication which he addressed to the mission committee soon after his induction into his new charge, states the following reason for fixing his abode in such a small village as London, which, at the period of his induction, contained only a few hundred souls: 'In the towns of *Upper Canada* (to which exclusively my commission extended) there were no openings. I was therefore necessitated to look to the country stations; and this I was the more inclined to do from a conviction that these were properly fields of missionary labour. Mr. Chrystie and I therefore located in the country, making choice of those places which are central to a considerable population, and believing that we were doing just what the committee would have advised us to do, had they been on the spot. We looked less at the present capabilities of these places than at what they might be in a few years. In regard to London, I have had some small discouragements to encounter, and I have sometimes doubted whether I am the proper sort of person for the place; but I have never for one moment altered my opinion, that it is one of the very first places in *Upper Canada* which ought to be secured to the church and the mission. This opinion has been so far justified by the result.'

A few months after Mr. Proudfoot's induction, the ordinance of the Lord's Supper was dispensed for the first time in the congregation, and the occasion was peculiarly refreshing both to minister and people. 'On the first Sabbath of June,' says Mr. Proudfoot, in one of his letters, 'a day hallowed in the recollections of many in all my congregations, we commemorated the death of our blessed Lord. One hundred and two persons sat down at the Lord's table. Some of these belonged to the English settlement and some to the *Proof-line*. We got the loan of the Methodist meeting-house for the occasion; but long before the hour of meeting the house was crowded to excess, and many could not get in. We therefore moved out to the open air. It was the work of but a few minutes to place planks for the whole congregation. I never witnessed a service out of

doors where there was such an unexceptionable propriety of behaviour; and this was the opinion of all who had been at tent services in Scotland. There were present many who had not been at the communion table for more than a dozen years. There was a joyousness, mixed with a deep solemnity, which was peculiarly affecting. Agreeably to the wish of the people, we had service *on all the days*. I had to do the whole work without any help. It is arranged that the Lord's Supper is to be dispensed in the English settlement on the first Sabbath of October, and in the Proof-line on the first Sabbath of February; at each of which the elders of all the congregations will attend, and constitute but one session. There will also be an extensive attendance from the other congregations. Before the communion, the elders paid a visit to the families in their respective quarters, and conversed and prayed with them, and took down the names of all who meant to observe the ordinance. These were scrutinized in session, and the approved list formed what is in reality the church in London. No name was allowed to have a place on the list about which there were any doubts; and no head of a family was served with a token if he neglected the worship of God in his family, whatever his reputation in other respects might be. The young people, having been often conversed with months before, were, so far as man can judge, above the average of the young whom I have known admitted in Scotland. The few who were present from the two other congregations had all been spoken to in private by their respective elders, and were certified by them. We could do nothing more than we did, to be sure that all who communicated were persons who were believers in the Lord Jesus.'

The first time that the ordinance of the Lord's Supper was dispensed in the English settlement, between sixty and seventy communicants sat down at the Lord's table; and it was felt by them to be peculiarly a time of refreshing. Mr. Proudfoot was most abundant and unremitting in his labours. In addition to the congregations and stations that were already under his

superintendence, he took two new stations under his charge. One of them was five, and the other sixteen miles distant from his house. At the former, he preached on the afternoon of the same day that he preached at Proof-line. The latter was in the township of Nissouri, where he found a few Presbyterian families that had stood firm to their principles amid many temptations; and though the place was sixteen miles distant from his own dwelling, he engaged to visit them at least once a month, on a week-day; and they were received as members of the church in London, that they might be entitled to the enjoyment of church privileges.

Mr. Chrystie, like his fellow-labourer Mr. Proudfoot, had an extensive field to cultivate. He had three congregations under his pastoral care, namely, West Flamborough, Dumfries, and Beverly. They were situated, as to their relative position, in the form of a triangle, and were twelve miles distant from each other. Flamborough was headquarters; and each had a supply of sermon every third Sabbath. The labour connected with these charges must have been very great, as there was not only the Sabbath-day's work to perform, but a great deal of travelling over very rough roads during the course of the week. Flamborough was an insignificant place in itself, but an excellent central situation for missionary labour. When the congregation was first formed in this place, it consisted only of nineteen members. They showed their zeal in the cause, by expending upwards of £200 in the erection of a wooden place of worship, capable of containing fully 200 sitters. Success attended Mr. Chrystie's labours among them. At the close of the first year of his ministry, he wrote: 'Upon the whole, I am happy to say, that things spiritual and temporal to me appear to assume a more encouraging and hopeful aspect than at any former period. A number of difficulties have been got over; and though others may still occur, yet I trust that the Great Head of the church will bless, establish, and build up. The place of my brethren, as well as mine, has always been regarded

as very important to our mission, in point of locality.' When the congregation was visited at a later period by a deputation of the presbytery, the report of the deputation concerning them was: 'It is not known that any family neglects family worship. There has been no known instance of immorality since the congregation was formed. All are living in peace and harmony. The attendance upon public worship is very regular. Sermon is given on every third Sabbath. There were no fellowship meetings in this church. We obtained their consent to commence two, and made all arrangements necessary for making a beginning on Sabbath first.'

The congregation in the township of Dumfries, which was also under the charge of Mr. Chrystie, consisted, when first formed, of only twelve members. At the first sacramental occasion, this small band was increased to the number of twenty-four. Like their brethren in West Flamborough, they showed that they were animated by an excellent spirit, by erecting a wooden place of worship, at an expense of upwards of £250. When visited by a deputation of presbytery, the following report was returned: 'The attendance on Sabbath ranges between seventy and a hundred. Two elders have been ordained. Family worship, as far as is known to the minister and elders, is observed in all the families belonging to the church; all living in peace. No case has yet occurred requiring sessional cognizance. They have built a very handsome frame meeting-house, forty feet by thirty-two. Before they began to build, the property was secured to the presbytery by deed. We recommended the establishment of meetings for devotional exercises, on those Sabbaths on which they are vacant, and made arrangements for having them begun on next Sabbath, to all which they unanimously and very cheerfully agreed. This church is situated in a populous district, and gives good hopes of being a large one in a short time.'

Beverly, another of the congregations under the pastoral care of Mr. Chrystie, was a small Scotch colony, consisting of

eighteen families, located literally in the heart of a forest, and two miles distant from the nearest public road. They had only recently taken up their abode in this wilderness; and the greater part of them, when in Scotland, had been connected with the United Secession Church. During the summer season, they met for public worship in a barn; and during winter, they assembled in a private house. At a meeting called by public intimation, they unanimously resolved to purchase a hundred acres of wild land as congregational property. On it they intended building a place of worship and a manse. A portion of it was to be cleared for the use of their minister, and the rest was to be reserved for firewood. In the report which the deputation of presbytery gave of their visit to this congregation, they say: 'When the church was formed there, it consisted of eighteen persons. It is believed that double the number have signified their intention of becoming members at the next sacrament, at which time, with the addition of these and others who have certificates not yet presented, the number will be at least fifty. The average attendance is upwards of sixty. When they can get a house large enough, the audience is as high as a hundred. There are two elders regularly ordained. It is believed that family worship is general. As the elders had not made particular inquiries, they could not say that it is universal. They did not know of any instance in which it is not observed. There has occurred no case requiring the cognizance of the session. There is a fellowship meeting on those Sabbaths on which they have no sermon. The members are all living in peace. The congregation have had several meetings about building a meeting-house. They have as yet done nothing towards raising a stipend for the minister. They are perfectly sensible of their duty, and seem willing to discharge it; but they are just in that state in which settlers experience the greatest embarrassment. This congregation receives sermon every third Sabbath; and from the interest taken in public ordinances, and the consistent behaviour of members

and others, it is believed that the blessing of God has rested upon the means of grace.'

It is pleasing to notice the commencement of these infant churches, springing up like so many lights amid the forests of Canada, and destined to spread the light of divine truth throughout the surrounding districts. Though their beginning was small, the results produced by them were great, inasmuch as they afforded a dispensation of the gospel to many who would otherwise have remained destitute of the means of grace, and who were in danger of relapsing into a state of heathenism. The first considerable difficulty was experienced on account of the smallness of the membership connected with the congregations, and on account of the scarcity of money among the people, so that they were unable, for a considerable period, to contribute much for the support of those who laboured amongst them in the gospel. New congregations and preaching stations also multiplied so rapidly among them, with the fresh settlements that were perpetually rising up, that the church at home could not procure a sufficient supply of missionaries to satisfy the demands that were made upon them for additional labourers to be sent out. The result was, that one missionary was obliged to take under his charge several congregations, situated frequently at a considerable distance from each other; and being under the necessity of preaching to them on successive Sabbaths, and leaving them vacant during the Sabbaths that he could not be present with them, both their temporal and spiritual prosperity was thereby greatly retarded. But with the clearing away of the woods, and the enlargement of the villages, and the fresh supplies of missionaries that were every now and then sent from the mother country, this state of things was gradually improved. The congregations which, at the commencement, were so small and so feeble, increased in membership and in material wealth; and, after a certain period had elapsed, they became not only self-sustaining, but even missionary in their character, so that they have not only main-

tained a dispensation of the gospel among themselves, but have assisted in diffusing the light of divine truth among others. When we read, therefore, of the humble circumstances in which the greater portion of the Canadian congregations were formed, and when we look at the great progress which many of them have made, we should learn from the narrative not to despise the day of small things.

Mention has already been made of the appointment to the Canadian mission of the three brethren, Messrs. Taylor, Murray, and Thornton. The first two mentioned arrived in Canada in the month of June 1833, and Mr. Thornton arrived in the month following. Messrs. Taylor and Murray commenced their labours in Montreal. They laboured here in company for a few weeks, and were successful in reviving a congregation which had been for some time under the ministry of a Mr. Shanks, but had become scattered in consequence of that gentleman having accepted another charge. The steps which led to the revival of the congregation, are thus detailed by Mr. Taylor, in a letter written by him soon after his arrival: 'After our arrival, our first concern was to obtain lodgings for our families, which we effected with great difficulty. We then assembled the congregation in the schoolroom where they used to meet; informed them of the nature and object of our mission; and, after making arrangements with them, announced sermon in the newspapers three times every Sabbath. Mr. Murray and I had agreed, that instead of preaching fortnight about, as the committee had appointed (and which would have been, in fact, impracticable), we would preach together for a month. We did so; had meetings for receiving members; visited in company the whole of the members; congregated them; got elders elected and ordained; and when this was finished, our month was expired. The congregation wished to call at that time, without waiting any longer for Mr. Thornton; but we insisted they should wait another fortnight, and agreed, in the meantime, to take measures, in conjunction with the

session, for dispensing the Lord's Supper amongst them. When this was finished, the congregation were called by public intimation to choose a minister, when three voted for Mr. Murray, and seventy for me.'

That the station which Mr. Taylor was called upon to occupy in Montreal was an important one, and that there was an urgent demand for his labours in that city, will appear from the following extract: 'Montreal is a large and populous town—a place of very business; it is the mart of Canada. It is beautifully situated on the west bank of the St. Lawrence. Behind it rises a noble hill, from which the town takes its name. The view from the top of the mountain is immense, but the country is very flat. The St. Lawrence is a noble river, crowded with shipping and steamboats. The steamboats are raised, like floating castles, two stories above the water, and with their gay painting and flags, they form a beautiful sight as they sail down the river. Montreal contains seven Romish churches (one of them, the cathedral, the most magnificent church I ever saw); two of the Kirk of Scotland, and a third building; one Episcopalian; one American Presbyterian; one Wesleyan Methodist; one Independent; one Baptist; one Unitarian; and, by-and-by, I hope, one Secession. With the exception of the American and Wesleyan, the whole of the Protestant congregations are small. The Sabbath is a kind of holiday here; balls, dinners, pleasure-parties, etc., are all on *Sunday*. You can scarcely walk a hundred yards along the streets on Sabbath evening without hearing "music and dancing." Superstition, drunkenness, swearing, rioting, uncleanness of all kinds, flourish here as well as the devil could wish them. Oh! it is appalling to witness some of their scenes; we feel ready to exclaim, "Has heaven no thunders?"'

Soon after Mr. Taylor's induction, he had a severe attack of fever, which brought him to the gates of death, so that his life was for a season despaired of, and his public labours were suspended for a couple of months. This was a severe trial both to

him and to the congregation. By the kindness, however, of his heavenly Father, he was restored to his wonted state of health and usefulness. A few months after his recovery (in February 1834) he undertook a missionary tour in the district of country lying on the English and Chateauguay rivers; and at every place where he preached, he met with a warm reception. The result of his tour was, that there were three stations at which the people expressed their willingness to receive missionaries from the United Secession Church. Mr. Taylor wrote home, urging the mission committee to send out, as speedily as possible, a fresh supply of preachers. 'There are,' says he, 'at present three good openings in the vicinity of Montreal, for young men willing to make themselves useful. One is at Laprairie, another at St. Theren, and the third at Chateauguay. In all these places, a minister would require the aid of the society at first, but in a short time that aid would be unnecessary, if he proved acceptable to the people. I am looking anxiously for some preacher by the present arrivals, but hitherto I have been disappointed. I know not why so many excellent preachers can be contented to live comparatively uselessly in Scotland, while in Canada they could be a thousand times more useful, and consequently more happy. A "popular" preacher is not essential, except for such a place as Quebec, where, I am certain, he would soon establish himself. But in the country villages, a person who can make himself generally acceptable out of the pulpit, is preferable to one who is popular in the pulpit. The quality is more rare, as it is much more difficult.'

At a meeting of the Protestant inhabitants of Laprairie, held soon after Mr. Taylor's visit, it was resolved to make an application to the United Secession Church for a minister to be sent to labour amongst them, and a petition was transmitted to the mission committee, through Mr. Taylor, to that effect. Mr. Taylor urged upon the committee the importance of the station, and the necessity of supplying it without delay. He

enforced the prayer of the petition by the following statement : ' Laprairie is a place of growing importance. It is the great thoroughfare to the United States. A steamboat is constantly plying between it and Montreal. A railway is in progress from Laprairie to St. Johns, which will increase the town greatly in a short time. A small neat church is already built. About £50 are already subscribed, half of which will be paid as soon as a minister is settled, and if that minister proves acceptable, the sum will easily be doubled. The Protestant population of the place is of a very mixed character ; consisting of Episcopalians, Presbyterians, Independents, Methodists, Baptists, etc. It is necessary, therefore, that their minister be of a catholic and liberal spirit, one who will pay more respect to the real Christianity of an individual than the party name by which he is distinguished. If he succeed in uniting these various classes in his support, he will be useful and comfortable ; but if he does not, he will soon be obliged to leave ; for the state of the population is such that if they are united, they can easily support a minister, but they cannot do so if they are divided. Much therefore, you will perceive, will depend upon the individual himself who may be stationed there. I may state, at the same time, that individuals of all these parties join in the petition which is sent to you. It has thirty-nine names appended to it, comprising some of the most respectable and influential individuals in the place ; and many who have not subscribed it declare, that if the minister who may come pleases them, they will cordially contribute to his support and submit to his ministry. No opposition will be made on account of the constitution or principles of the Secession Church, so that if any should arise, it can only respect the conduct and character of the preacher.'

Mr. Taylor's labours in Montreal proved very successful. Though he had difficulties at first to encounter, arising chiefly from the want of a proper place of worship, yet by the spirited exertions of the people, assisted by the liberality of friends in

various quarters, these difficulties were gradually surmounted, and the congregation steadily increased. At the close of the second year of his labours in that city, he wrote to the following effect: 'The congregation is prospering. You may judge that from the fact, that since I came among them they have raised for *all* purposes about £1000. This includes stipend (£130), congregational expenses, subscriptions for the new church, and for missionary purposes, etc. The church is nearly filled. It has no gallery, but it will soon be necessary to have one; but I shall take care that the work is not begun till the money is collected. The state of religion is also promising; there is an increasing seriousness.' In the same communication he adds: 'There are two things I miss greatly here,—ministers and books. In every other respect the country is far superior to Scotland. We have no taxes, no haughty aristocracy, and no established religion. Some of you voluntaries say, the Roman Catholic religion is established here; but it is not correct. It was established under the French rule, but now that church cannot *compel* any person to pay tithes to her; it is voluntary even with her own members. There is therefore more liberty in Canada than in any country in the world.'

The scene of Mr. Murray's labours was Blenheim and West Dumfries, at both of which places he organized congregations. He had also a station at Paris, on the Grand River, where he preached on the afternoon of every alternate Sabbath. The population among whom he laboured were chiefly of Scotch extraction; and there appears to have been amongst them, previous to his visiting them, a lamentable destitution of the means of grace. They had enjoyed no regular ministrations, but had occasionally been visited by persons who, while they professed to act the part of religious instructors, were distinguished only for their ignorance and extravagance. Mr. Murray, giving an account of the field that he occupied, and of the success of his labours in cultivating it, says: 'These congregations consist chiefly of Scottish settlers; some of them have

been long in the country, and have been as much as twenty years without hearing a sermon. Others have emigrated lately. When I first visited Blenheim, I found the Scotch people to be in the constant practice of attending such preachers as I have above alluded to, and fast losing caste; some of them had passed through the States on their way to Canada, and remained there for some time, by which stay their ideas on religious matters were by no means improved. The Scotch people in West Dumfries were at a great distance from any place of worship, except that of the Arians. Many of them went to no place of worship at all; others went but seldom on account of the great distance; and I believe that many of them, not being well grounded in the principles of religion, might at length have followed the deceiver. In the midst of the Scotch population here, which is not very widely scattered, a place of worship has been erected, to which they are now accustomed to repair, as the Sabbath returns, and to join together in worshipping the God of their fathers. In each of these congregations there is a flourishing Sabbath school under the superintendence of the session. I visit and examine them occasionally. The children attending are chiefly Scotch, but there are some Canadian children also. The progress which is making, in repeating the Shorter Catechism, verses out of the Testament, Psalms, and reading the Scriptures, is highly gratifying. But I have likewise to record the introduction of family religion into several families where it was formerly neglected. In one house, at which I frequently called on my way to West Dumfries, family worship was but partially observed—a few verses of the Bible and a prayer out of a book of prayers were read; now all the parts of worship have been introduced, and extemporaneous instead of read prayers. I have likewise had a few cases of discipline, in which it was necessary to require a public appearance from the parties. It is likewise gratifying to be able to record instances of a growing respect for the Sabbath. The example of my people has had its own effect upon

the careless. A father of a family lately told me, that he was thoroughly convinced of the good effect which preaching and Sabbath schools had upon the place; he considered them as a check upon the profane. Others, who are seen going to the woods with their guns, begin to feel ashamed when they see people going to the chapel; some have been seen setting down their guns behind one tree, and skulking themselves behind another, till their neighbours passed by.'

The extracts which I have given show that, on account of the vast influx of emigrants into Canada, and the new settlements that were constantly rising up, there was an urgent necessity for faithful gospel labourers being sent to cultivate the moral wastes, and that the exertions made by the missionaries of the Secession Church were blessed for making the wilderness and the solitary place glad.

Mr. Thornton, as has been already stated, arrived in Canada in the month of July 1833. Immediately after his arrival, he set out upon a missionary tour, in company with Mr. Chrystie. During the course of their itinerancy, which occupied nearly three months, they travelled upwards of 400 miles on foot, and preached in a great variety of places where the people were in much want of a faithful gospel ministry. In a letter which Mr. Thornton wrote soon after he had completed this journey, he mentions the following as the result of his observations: 'There has been a great mistake in supposing that there were many good people in this country in situations where they could support a minister, and anxious to have one. The people who really see their wants in this respect are few, and generally thinly scattered. Churches are almost nowhere to be found, and many interesting places are too poor yet to raise any money to build churches. The *need* for the gospel, at the same time, is immense. The country is christian *in name only*. . . . 'The place of assembling is usually a schoolhouse or barn. An American barn, you will observe, makes a good kirk. It is large, dry, and comfortable. The difficulty, in general, is to

get the people to put off their plan of subscribing so much for a minister, and to make them build a church which they can call their own. For every place, even schools are claimed partially by every body—Presbyterians, Methodists, and Baptists—because they are built by joint subscription. This often induces quarrelling, and prevents a congregation from increasing. People who attend every one, because they belong to nobody, may often hear the same doctrine discussed three or four ways in one day.'

After Mr. Thornton had laboured for some few months in the country, he received a call from the congregation of Whitby. When Mr. Thornton made his first appearance in this place, he found the people in a very divided state. One portion avowed themselves the adherents of the Kirk; another portion gave the preference to the Secession. But after being visited by Mr. Thornton, and hearing him preach on successive Sabbaths, they were so well pleased with his doctrine, and with the principles of the body to which he belonged, that they laid aside their differences, and gave him a unanimous invitation to become their pastor. Mr. Thornton commenced his labours amongst them toward the close of the year 1833. He proceeded forthwith to adopt measures with a view to the election and ordination of elders; and in the steps which he took for this purpose, he showed much caution and wisdom. 'After coming amongst the people,' says he, 'and getting a little acquainted with their circumstances, I thought it would be quite imprudent and unsafe for me to attempt the formation of a session for some time, till I got them brought more together, and aware of what steps ought to be taken. I intimated, first of all, the propriety of looking out among them, deliberately and conscientiously, to be ready to choose elders, when I should have got such a list of members as would warrant the step. I could have wished, in some respects, to have followed a plan suggested by Mr. Chrystie—much easier, and more adapted to my inexperience,—namely, to have received

certificates from all who had them from any Presbyterian body in Scotland. But the number of those of a *late date*, I saw, were to be few; and, besides, there might be men well qualified for the office of an elder who would thus be excluded. Besides, a number of them would have been from the Kirk, all of whom I wished to be satisfied about for myself, because I had good reason for thinking that certificates are easily got in some cases. I adopted, therefore, the arduous plan of examination, receiving all the certificates I was offered, merely as some satisfaction to me respecting their previous moral character.'

Proceeding on the plan now mentioned, Mr. Thornton examined all those who claimed admission to the privileges of membership. The number admitted to a place on the roll in this way amounted to fifty. Two elders were elected by them, and the congregation was regularly organized. In the month of June 1834, the ordinance of the Lord's Supper was dispensed among them for the first time, when eighty communicants sat down at the table of the Lord. Steps were immediately taken with a view to erect a suitable place of worship for the congregation, and a dwelling-house for the minister. Here they had considerable difficulties to encounter, both on account of the dearness of the land, and on account of the scarcity of money among the people. It was deemed necessary to purchase as much land as would not only afford space for a burying-ground, and for the erection of a church and manse, but as much also as would be sufficient for the maintenance of a horse and cow, which were considered indispensable requisites for the comfortable accommodation of the minister and family.

While Mr. Thornton made Whitby his headquarters, he preached every second Sabbath, in the forenoon, at a station in the back part of the township, situated at a distance of between four and five miles; and once a month, in the forenoon, he preached at Pickering, about nine miles distant, and returned home to his charge at Whitby in the afternoon. He preached also, occasionally, during the course of the week, at Darlington,

Clarke, and Port Hope, so that he was most abundant in his labours; and the congregation prospered under his ministry. The following regulations adopted by the session, show what prudence and caution he exercised in the admission of members. In a communication, which he addressed to the mission committee soon after his settlement, he says: 'As everything connected with the order and prosperity of our new congregations is important, I shall give a sketch of some of the regulations of my session for promoting the presbyterian form of church government, and the maintenance of order and purity in the society over which they are set. As it has generally been found that applicants for admission delay as long as possible previous to the Lord's Supper; and as that is not only inconvenient for the minister, but disadvantageous in many cases to the applicants themselves, it was found best that I should appoint such opportunities as I could give *at any time* for conversing with adherents who might wish it, with a view to their admission. Then it is part of the business of the session, at the monthly meetings, to hear my report of such as may thus have attended me. If no obstacle appears, the names of the applicants are then read from the pulpit a month previous to their admission, and members are requested to state objections or recommendations to the session previous to that time. This we have found to be of immense advantage, where the population is composed of those little acquainted. It checks many who might apply, and be admitted by the session, while much is known to others why they should not. Conscience, we have reason to think, is attended to when exposure is certain. And, on the other hand, it is pleasing and useful to all, to have members come forward to give a friendly introduction to one whom they wish to have joined with them in the fellowship of the gospel. After this, admission takes place before the congregation, though not near a sacrament. These, and other regulations of a similar nature, make matters proceed smoothly, and, at the same time, cautiously, while it leaves me at liberty

to attend to applications in such a gradual way, that no appointment around needs to be postponed or interfered with.'

Mr. Thornton felt, like the other brethren who had gone to Canada, that the interests of that mission were likely to suffer from the want of a proper supply of labourers to cultivate the promising fields of usefulness that were everywhere opening up in that country. It was not to be supposed that the congregations could be properly consolidated, when each of the missionaries, besides his own congregation, had two or three stations under his charge, which he was obliged to supply with occasional sermon.

Mr. Thornton expressed an earnest desire that the students and preachers in this country would take into their serious consideration the strong claims of Canada upon them, and that they would offer their services for missionary labour in that country. 'Often do I wish,' said he, 'that I could but for one day revisit the divinity hall, or any of those places where I used to mingle with those looking forward to the ministry, that I might at least try to rouse them to a serious consideration of the situation of hundreds of their countrymen in this province. I trust the committee, and others of our brethren, are using every means to excite the minds of those who might be useful in the important work. I am afraid that something like the idea of difficulty and privation prevents many from offering their aid. Now, I wish all such were aware of the fact that, apart from the anxiety and labour incident, I believe, to every sphere of labour, there is nothing which deserves the name of hardship. And where there is a constitution capable of fatigue, and a mind duly interested in the ministerial work, there may be as much substantial happiness to be got here as in any part of the vineyard. If any could have cause to regret embarking in this work, I would, who had always been of a delicate constitution, and particularly liable to suffer from exposure to the changes of a variable climate. I have cause to think that, to my constant regular exercise in travelling, under the blessing

of my Master, I owe the much superior health I have long had to whatever I enjoyed in my native country. Truly have I found that, as my day, so my strength is.'

Two additional missionaries were sent to Canada in 1834. These were Mr. John Skinner and Mr. John Cassie. Mr. Skinner was ordained by the presbytery of Arbroath, toward the end of March; and, in the beginning of the following month, he sailed from Dundee for the scene of his future labours. He arrived at Quebec on the 14th of May. The kindness of his heavenly Father was specially manifested toward him, by a deliverance which he experienced during the course of his voyage. At one part of the voyage, the ship encountered a severe storm, which brought down upon the deck the trysail, with its booms and masts. After the storm had somewhat abated, Mr. Skinner went on deck to view the grandeur of the ocean, and to contemplate the character of Him who measures the waters in the hollow of his hand, and at whose command the storm is hushed into a calm. A huge billow swept across the deck, carrying Mr. Skinner, and several others, with irresistible force, to the side of the ship; and had it not been that the trysail, booms, and masts were lashed on the top of the lee bulwarks, the probability is, that they would have been washed overboard. Mr. Skinner received such a severe contusion on his back and thigh, that he was unable to leave his bed for three days.

From Quebec, Mr. Skinner proceeded to Montreal, and spent a few weeks in that locality, being usefully employed in preaching in that city, and in some of the neighbouring districts. He then proceeded farther into the country; and, guided by the directions which he received from the brethren, he travelled through a considerable portion of the Canadian provinces, preaching the gospel where he could find an opening, and, in some of the districts, visiting from house to house. Among the places which he visited was the township of Southwold, in the county of Middlesex; and he was led, in the providence of

God, to fix upon this as the scene of his stated ministry. The following were the circumstances in which he arrived at this decision: 'On coming here at first, my design was to continue four weeks, and then proceed to other places, as circumstances might warrant. During these four weeks, I visited ministerially as many families as I could well overtake. This, however, is a very arduous undertaking in this country. I cared not to what denomination they might adhere, or if to any. In some cases I received a cordial welcome; in others, a chilling reception. I was prepared to expect this. Before the four weeks had passed, those desirous to obtain a regular dispensation of ordinances from us had met at two places. The result was, that they were unanimously desirous that I should locate myself among them. I received from them two papers, which they designated calls, with forty-eight names affixed to one of them, and fifty-five to the other. I knew something of their intention before these papers were presented. There were few encouraging circumstances to induce. Taking a view of things in a worldly sense, there were none; looking at the people in reference to their religious character, I know not how to express myself. They were as sheep without a shepherd; exposed to wolves—to those who teach another doctrine, subverting men's souls. I evaded the importunity of individuals; but now that these papers were presented, accompanied with so many earnest entreaties, and looking upon the spiritual destitution of the place, I could not but look upon it as the call of providence. When the people here expressed their desire for my settlement among them, I repeated to them the exact footing upon which I stood; told them again of the enlarged and generous efforts made by the church at home in favour of the Canadas, and other places abroad, besides its active and unremitted exertions in behalf of destitute districts of Scotland, etc. etc.; and that it was right in me to know what they proposed to do for the maintenance of the gospel among themselves. They expressed their heartfelt gratitude to the church at home, and their deter-

mination to do what they could for themselves. They will have two places of worship to build, before we could be at all properly accommodated. These will not cost less, it is considered, than 800 dollars each (£200 currency). In one of the places, a meeting has been held to devise ways and means; but nothing effective has been done. I believe, however, that this station will soon make a strong effort. In the other station, the man who was the leader, and who had the best means, has been removed by death since I came here. This removal is felt as a public loss to this part of the country. The Lord, however, has his own way, and will accomplish his work by what means He pleases. No way is apparent to me by which they can accomplish this undertaking without assistance. I hope it will not be deemed improper, if, in the course of the season, I may be obliged to ask some congregations for what, in their benevolence, they might be disposed to give. Nothing shall be wanting on my part to stir up the people to do what they can.'

When Mr. Skinner commenced his labours in this place, he found a lamentable indifference to religion prevailing among the inhabitants. 'I might mention,' says he, 'that the interests of religion here are at present very low. In my course of visitation I have found that formerly few families, comparatively, lived in the habit of regular secret prayer; and there were only three families in which family worship was at all performed. Those heads of families with whom I conversed, with a view to joining with us in church fellowship, have all promised to attend to these interesting parts of christian duty. I have urged them upon their attention as earnestly and feelingly as I could; and the opportunity has been afforded me of conducting family worship in the greater number of their families, morning and evening. I have sought to have this opportunity. In this country it is proper, in my view, always to connect all the parts of family worship with ministerial visitation.'

Like the other missionaries who went to Canada, he had several stations under his charge, between which his time and attention were divided. Speaking of the scene of his labours, he says: 'There are four stations here, connected two and two, by the dispensation of ordinances on alternate Sabbaths. At each set of stations we meet for public worship, in one place a little past ten o'clock A.M., and in the other at two P.M. We worship in schoolhouses. There is yet no place appropriated for the worship of God in the township of Southwold. This township lies on the west of the township of Yarmouth, and runs marches with it. One of our stations (Port Stanley) is in Yarmouth, the other three are situated in Southwold. The stations occupied on one Sabbath are about four miles apart—in the one case somewhat less, in the other more.'

In the month of May 1835, the people connected with the four stations were formed into two congregations. The names of twenty-two members were, after due examination, enrolled in the one congregation, and thirty-five were enrolled in the other. Two elders were elected in each congregation, and they acted as a united session. The ordinance of the Lord's Supper was dispensed among them, for the first time, in the month of September the same year. Mr. Skinner was assisted on the occasion by his brother Mr. Murray, who travelled for this purpose a distance of eighty miles. 'This was a season,' observes Mr. Skinner, 'in which I truly believe the Lord condescended in a very gracious manner to be with his servants and with his people, to bless them, and to do them good. Many were the tears that flowed down joyful countenances. The time seemed deeply interesting to those who were merely occasional worshippers. The accession to our number was six. It would have been greater had I seen it my duty to admit all who applied. If it is necessary to try to have select congregations at home, it is far more so here. If it is difficult to have such congregations at home, unquestionably it is more so here. With applicants whom I deemed inadmissible at present, I dealt

very freely, and candidly stated my objections, and referred to the word of God for my support. So far as I know, this method was not displeasing to any. I think it has been profitable to them. They have been encouraged to believe that, upon sufficient evidence of amendment being afforded, they may yet be cheerfully received into the bosom of the church.'

In a short period a decided change to the better was wrought by the instrumentality of Mr. Skinner's labours, in the manners and practices of the surrounding population. Soon after his settlement he wrote: 'In all places prejudices are giving way—opposition is falling and will fall. One evidence that your mission has not been altogether maintained in vain in this place, is the moral effect which it apparently has in the neighbourhood. The remark passes currently, that it is like another place, especially on the Sabbath. Not a few who formerly swelled the party for idle pastime, or joined the company whose haunt was the tavern on the Lord's day, either now occasionally attend on the means of grace, or quietly stay at home. The man, whose day of travelling on business for many years has principally been the Sabbath, has been seen to dismount from his horse, tie him to the fence, and skulk into a house until your missionary and a few adherents might pass by. These things, and many more, may be all true, and yet no real workings of the Spirit be manifest. Still, are they not a token for good?'

Mr. John Cassie, having offered his services for missionary labour in Canada, received ordination from the presbytery of Stewartfield, on the 2d of September 1834; and three weeks after receiving ordination, he sailed from Greenock for his destination *via* New York. He had laboured only for a few months in Canada, when he received a call from the congregation of Port-Hope—a thriving and pleasant village situated on the margin of Lake Ontario. This congregation had at one period enjoyed the labours of a minister in connection with the United Synod of Canada: but after labouring among them for a few months he left them; and for a period of five years

they had been destitute of any regular supply of sermon. Mr. Thornton, both before and after his settlement at Whitby, paid them an occasional visit; and they expressed a desire to have a missionary settled among them. Mr. Cassie accepted of the call which they gave him, and he was inducted as their pastor on the 12th of March 1835. The number of members connected with the congregation, when he was first settled amongst them, was between seventy and eighty, and they were scattered over a wide extent of country. A portion of the members belonged to a station in the interior, called Perrytown, and situated at a distance of nine miles from Port-Hope. Mr. Cassie had both of these places under his pastoral charge. He preached at Port-Hope every Sabbath in the forenoon, and at Perrytown every second Sabbath in the afternoon. On the alternate Sabbath, in the afternoon, he preached at a place called Clarke, where a congregation had been formed in connection with the mission, about fourteen miles distant from Port-Hope. In addition to these labours on the Sabbath, he preached occasionally in destitute places during the course of the week. His congregation gradually increased. During the course of the summer he dispensed the ordinance of the Supper, when 130 communicants sat down at the table of the Lord. Some of these, however, belonged to the out-stations of Perrytown and Clarke.

In a communication addressed by Mr. Cassie to the mission committee, he gives the following account of the nature and extent of his labours: 'To assist and increase, under the blessing of God, a spirit of devotion and love towards one another, I first established a monthly prayer meeting, and afterwards a weekly prayer meeting, in the church at Port-Hope. This, as it was altogether a new thing among Presbyterians in this country, did not meet with that support which was anticipated. However, we still meet together; and though our numbers are few on these occasions, we are not discouraged, knowing that the Lord will, in his own good time, hear our prayers, and "grant us an answer in peace." With too many exceptions to

the contrary, there are some, we rejoice to say, of whom it may be said, that they are walking in the "fear of God, and in the comfort of the Holy Ghost," and are adorning the doctrines of their Lord and Saviour in a life and conversation becoming the gospel. The number of communicants in the church at Port-Hope amounts to about 120; some of them, however, live at a very considerable distance from the town, and having no means of conveyance out of the woods, are by no means regular in their attendance. In the winter I made a tour into these parts, and preached in several destitute parts besides my usual places of preaching; this can be easily done in the winter months when the snow is hard, but not so well at other seasons. I still preach at Perrytown, once in the fortnight, on the afternoon of Sabbath. Being neither very numerous, nor very rich, they are still struggling with their place of worship, which is not yet finished, although subscriptions have been paid to a considerable amount for that purpose. I am confident that before the approaching winter it will be opened for sermon. The other afternoon of Sabbath, which was unoccupied, I devoted for some time to Port-Hope, thinking that it would help to increase both our means and numbers; but the congregation of Clarke, lately formed, became so pressing for some *regular* supply, arguing that, now being a part of our church, they had superior claims, that I found it necessary to give up sermon at Port-Hope on the afternoon of the alternate Sabbath, and go to Clarke, which I now do, and will be under the necessity of doing for some time, until more assistance can be procured. This division of labour I find to be much against the increase and prosperity of the stated congregation, although, in present circumstances, it cannot be avoided. Clarke is prospering exceedingly. I dispensed the sacrament of the Lord's Supper on the fourth Sabbath of July. There were sixty communicants, many of them from our congregations in Scotland, others from the Church of Scotland, and the Secession in Ireland. All things here seem to flourish exceedingly under the kind care and

blessing of God. They are rejoicing together, and strengthening each other's hands in the good work. Subscriptions to a considerable amount are raised to build a church. I had a letter and petition from Emily for supply of sermon from our church. I went once on a week-day and preached; but the distance being so great (thirty miles), I found it impossible to go often; and there being no immediate prospect of a supply of preachers, I could hold out no hopes. We laid the petition before the presbytery at our last meeting, but nothing could be done. I am in hopes Mr. Thornton will get an opportunity of giving them a visit. I may now in sum say that, all things considered, our labour has not altogether been in vain. The people, in general, seem to feel that a blessing has been conferred upon them, and wish, as far as they are able, to show the sense they have of the value of those privileges conferred upon them, and their own obligations to encourage and maintain the gospel and its ordinances by their prayers and personal exertions. We have only to persevere and pray, and our success is certain.'

Mr. Cassie's labours in that part of the vineyard where he was stationed, appear to have been attended with considerable success. He had the happiness of witnessing a decided improvement taking place in the feelings and habits of the surrounding population. After a few years had elapsed, he thus writes: 'The extent of my religious duties remains nearly the same for the last two or three years—preaching in the forenoon of Sabbath in Port-Hope, and in the afternoon in Perrytown. Perrytown is an out-station of my congregation, where we have now a neat and comfortable place of worship. On the week-days, I preach in different places of my charge. Emily has been receiving the usual supply; but now Mr. Dick has received a call from that station, which he has accepted, and will be settled there in the course of a few months. The state of religious feeling within the bounds of my own congregation, in the township of Hope, is greatly changed to the better. In

Perrytown, especially, the change is remarkable, and has attracted the notice of many who were formerly acquainted with the condition of that neighbourhood. For two or three years I was the only minister who visited the quarter; but now the Episcopalians and Methodists have places of worship and constant services. Our congregation, however, is by far the largest, and is constantly increasing. With only one solitary exception, all my congregation there is composed of Irish Presbyterians, from the north of Ireland. Most of them were Seceders at home, and are still attached to the principles of the Secession. Most of them are new settlers and poor. What they contributed at home for the support of the gospel was, individually, very trifling; and it seems to make them backward in doing great things here. Being now free from any debt on their place of worship, they are contributing more than they have done. Throughout the whole township, a manifest improvement is observable; the Sabbath is better observed than formerly, and many who are not Christians, and awfully profaned the Sabbath in various ways, are now ashamed of any open acts of profanation.' . . . 'At the present time, my congregation (including Perrytown) is about one hundred and sixty souls, communicants; the attendance in Port-Hope from two hundred to two hundred and fifty; in Perrytown, from eighty to ninety, as near as I can reckon. We have at present four Sabbath schools in operation within the bounds of the congregation; the attendance in all, from eighty to one hundred children. The schools are superintended and taught by members of my own congregation. We have two prayer meetings, one in Port-Hope and the other in the country; attendance very variable and uncertain. One of the most difficult things in Canada is to support a constant and lively attendance on prayer meetings. The badness of our roads, distance of parties from one another, the long hours of labour, arising from the shortness of the seasons in putting in and taking out crop,—all combine to prevent a numerous and regular attendance.'

In various parts of Canada there were found settlements, consisting of persons who had emigrated chiefly from the Highlands of Scotland, and who were imperfectly acquainted with the English language. The missionaries in Canada presented a petition to the Synod, that they would authorize them to employ two native preachers connected with the Synod of Nova Scotia, who had been trained up under Dr. M'Culloch, and who were capable of preaching in the language of the Highlanders. The two preachers who joined the mission from Nova Scotia were Messrs. William Fraser and Alexander M'Kenzie. They were persons who were highly recommended by Dr. M'Culloch as well qualified, both by their gifts and their piety, for the work which they undertook. It was the intention of the missionaries that these two brethren should be employed chiefly in the Gaelic districts, labouring amongst the Highlanders; but at the time of their arrival in Canada, the church question was agitated in the colony, as well as at home; and the missionaries from Scotland having refused to accept of the government bounty, the Highlanders, acting under the influence of early prepossessions, cast in their lot with the adherents of the Kirk, and refused to avail themselves of the proffered services of the brethren from Nova Scotia. These brethren, however, afforded a seasonable supply to the vacant congregations who were eagerly looking for ministers from the mother country; and they continued henceforward to be employed in connection with the mission.

During the summer of 1835, Mr. Fraser received a call from the congregation of West Gwilliambury, on the south-west of Lake Simcoe. A considerable number of the people in this township were emigrants from Sutherlandshire. In consequence of an application which they made for a Gaelic minister to be sent to them from Scotland, Mr. Peter Ferguson, a native of Calander, was ordained by the United Secession presbytery of Stirling and Falkirk, and sent to labour amongst them. While under his ministry, they were connected with the

United Synod of Upper Canada. After labouring among them for some time, Mr. Ferguson left them ; and circumstances occurred which occasioned the separation of the congregation into two portions. The more numerous party being in favour of state endowments, called a minister that was in connection with the Kirk ; the other party connected themselves with the mission presbytery, and having given a call to Mr. Fraser, he was inducted to the pastoral charge amongst them. Besides West Gwilliambury, Mr. Fraser had under his charge two other congregations, namely, Tecumseh and Essa ; and he gave occasional sermon at two stations (Innisfil and King), each seven miles distant. At the commencement of his ministry amongst them, the membership of the three congregations did not amount to more than twenty-six. In the course of four years the membership had increased to ninety-three. When we take into account the scattered nature of the population, the distance of the places of worship from each other, the badness of the roads, and the opposition which he had to encounter from interested parties, this measure of success was in a high degree encouraging. Mr. Fraser was both surprised and grieved at the amount of ignorance that prevailed among the people when he commenced his labours amongst them ; and he complained more of this than of the hardships which he had to encounter. Speaking of some of the discouraging circumstances connected with the situation which he occupied, he says : ‘ All these things are as nothing to the hardships and discouragements with which the Canadian missionary, who wishes to be faithful, meets. Of these, the gross ignorance of those, of whom he is apt to hope better things, is not the least conspicuous. I am grieved and mortified at the necessity of sometimes speaking to men of grey hairs—ay, and brought up in the Secession Church, too, as if they needed to be fed with milk and not with strong meat, and to be taught what be the first principles of the oracles of God. The difficulty is to do all this in the spirit of meekness and wisdom, and to avoid exciting that presumption which is the

usual concomitant of ignorance. I have good hopes, through the blessing of God, of planting a church in this region; but it will probably be some time before the fruit be very rich or abundant.'

Mr. M'Kenzie obtained a settlement at Goderich; and in connection with it he had the charge of two other congregations, namely, Stanley and Tuckersmith. Goderich was visited by Messrs. Proudfoot and Chrystie, in the exploratory tour which they made immediately after the commencement of their mission; and in their report they gave the following account of it: 'Goderich is so situated, both with respect to the Lake (Huron) and the country behind it, that it is expected to become a place of great importance. There are at present about forty houses. More than half the people are Papists, chiefly French. There are fifteen Methodists, and in the town and country there are some Presbyterians. Of these a few had been in connection with the Seceders in Scotland, and a few with the Kirk. We preached, the one on Sabbath, and the other on Monday. The people favourable to Presbyterianism met after sermon on Monday, and unanimously resolved to erect in Goderich a place of worship to be in connection with the United Associate Synod in Scotland. We promised to send them a supply of sermon as soon as we shall have it, and on the day following left them, giving thanks to God, who had made our way prosperous. Goderich is fifty-eight miles from London, between which towns there is a road cut in the forest, such as Canadian roads are.'

Two years afterwards, Messrs. Proudfoot and Chrystie paid a second visit to Goderich, and they gave the following account of the circumstances in which they found the infant congregation: 'Goderich is three times as large as when we visited it in 1833. An episcopal minister, sent out from England, arrived while we were in the village. There are some Methodists, and a few Catholics, chiefly French; but there is no minister of these denominations. The place is very destitute of religious advantages, and, according to report, the population is careless

and dissipated. In 1833 we erected Goderich into a preaching station; but as we had no preachers to send, and as it is at such a distance from any of our ministers, we have not been able till of late to send to them any supply. We were therefore glad when we heard that Mr. Horne had settled in the neighbourhood, not doubting that he would build up our cause there. So soon as we knew that he had left the place, we sent Messrs. Fraser and M'Kenzie, each two Sabbaths, whose services were highly respected. We gathered the people together, got the blanks which had taken place in the committee filled up, and added some more names to it, making in all fifteen. The only place which can be had for public worship on Sabbaths is the schoolhouse,—a very comfortable place; and that can be had only the half of each Sabbath, the Episcopalians having it the other half. Our people, therefore, resolved to build a house for themselves. The necessary steps were taken to raise money. After our former visit to Goderich, we applied to the Canada Company for ground to build upon. They gave us two town lots, and promised 100 dollars to help to build the church. These town lots are regularly entered in the books of the company as given to the church in connection with, and under the superintendence of, the United Associate Synod of the Secession Church in Scotland. We were very much pleased with the people and the place. Our opinion is, that Goderich will require a minister for itself, to preach every Sabbath, and to teach a Sabbath school. We promised to send either Mr. M'Kenzie or Mr. Fraser as soon as our mission shall be completed. It is impossible to say at present what may be the effect of our stationing a minister in Goderich. He will have many difficulties to contend with—difficulties which he will not feel till he begin to form a church. All that we dare say of it is, that it is very destitute, and that there is an opening for good-doing. It is to be hoped that God will answer our prayers, in blessing his own ordinances when they shall be established here.'

When Mr. M'Kenzie was settled at Goderich in 1835, the number of members connected with the congregation was only sixteen. It speedily increased under his ministry; and by a return made in 1839, we find that in that year the membership amounted to fifty-nine. His labours were divided between Goderich and the two congregations already mentioned,—namely, Stanley and Tuckersmith. These townships were situated on the London Road, in the Huron tract, and they formed a connecting link between London and Goderich. A considerable portion of the inhabitants were Presbyterians, and many of them were from the Highlands of Scotland. The following particulars were stated by Mr. M'Kenzie when he entered upon his labours amongst them: 'In Stanley all the presbyterian party, with the exception of two or three families, have become members of the congregation, and the majority of the settlers are willing to contribute to the support of our missionaries. In that settlement I find it necessary to preach in the Gaelic language, as the generality of the Highland people do not understand much of an English discourse. Tuckersmith presents a large and promising field of missionary labour. The greater number of Presbyterians in that township express a willingness to connect themselves with our church. The company promise to give them a lot of land on which to build a church, and to every appearance a commodious house of worship will be erected there next year.'

Mr. M'Kenzie's beginning at both of these places was small. He commenced his labours at Stanley with sixteen members, and at Tuckersmith with thirteen. But his labours in these townships were equally successful as at Goderich, for in a return made in 1839—four years after his induction—the membership of Stanley was thirty-nine, and the membership of Tuckersmith was fifty-six.

At the April meeting of the United Associate Synod in 1834, it was agreed that the missionaries in Canada should be erected into a presbytery, 'under the name and designation of

the Missionary Presbytery of the Canadas, in connection with the United Associate Synod of the Secession Church in Scotland.' In accordance with this deed of Synod, the brethren in Canada met at Toronto on the 25th December the same year, and constituted themselves into a presbytery under this designation. The roll of the presbytery, when first prepared, contained the names of the following members: Messrs. William Proudfoot, Thomas Chrystie, William Taylor, George Murray, Robert Thornton, James Skinner, John Cassie, William Fraser, Alexander M'Kenzie, ministers; and Elliot Grieve and John Mitchell, ruling elders. All of these were present at the formation of the presbytery, with the exception of Messrs. Taylor, Fraser, and Grieve. Mr. Chrystie was elected moderator, and Mr. Proudfoot was appointed to act as clerk. In connection with the presbytery there were thirteen regularly-organized congregations, and fourteen preaching stations. Mr. William Jenkins, minister of Richmond Hill, being present, requested leave to address the presbytery; which being granted, he stated that it was his earnest wish, and the wish of the congregation under his care, to be received into the presbytery. 'He stated his reasons for leaving the United Synod of Upper Canada; that having been educated in the Secession, he was glad to have an opportunity of connecting himself with a church which maintained the doctrine and discipline which he had long been accustomed to believe most agreeable to the word of God, and which, during the whole of his ministry, he had gloried in asserting and maintaining.' At the request of Mr. Jenkins, a deputation of presbytery was appointed to visit his congregation, to examine into their order, and to learn their wishes, so that all parties might be fully prepared for uniting at next meeting. The result of the visit by the deputation proving satisfactory, Mr. Jenkins and his congregation were, at a subsequent meeting, received into connection with the presbytery.

Messrs. Proudfoot and Chrystie were appointed a deputation

to visit all the churches and stations under the care of the presbytery, 'in order to examine into their state, to give such advice as may be found necessary, and to encourage, comfort, and strengthen them.' It was unanimously resolved, 'that in the settlement of ministers for the future, they be admitted or ordained according to the established forms in the United Associate Synod; it being the opinion of the presbytery, the right of individuals sent out as missionaries, to receive and accept calls to the pastoral office, and which was indispensable before the establishment of a presbytery, has ceased, now that said missionaries have been constituted a presbytery.' It was also recommended to all the congregations and stations under the inspection of the presbytery, 'to meet for devotional exercises, on those Sabbaths when they have no sermon; that on these occasions the youth be catechised; and that said devotional exercises be conducted by the elders, or by those whom they may ask to take part with them in the services.'

Connected with the presbytery, when it was first formed, there were thirteen congregations regularly formed, and fourteen preaching stations; and to supply these congregations and stations there were only nine brethren. When we take into account the distances which they had to travel every Sabbath, and the fatiguing journeys which they undertook during the course of the week, it was no ordinary amount of labour which they had to undergo. Only a few years elapsed, when a decided improvement was observable in those localities that enjoyed the benefit of their labours. In the fifth year of the mission, the committee at home were enabled to say: 'We are satisfied that the Synod has conferred an inestimable boon on Canada, the benefit of which will be felt through many generations, in the establishment of the mission; and it would give them unfeigned regret were it not vigorously supported and greatly extended. Many thousands have been, by means of it, supplied with a dispensation of the gospel, who must otherwise have been destitute of it; multitudes have been prevented

from falling into a state of ignorance and carelessness with regard to their spiritual interests, who were connected with the church at home before their emigration ; and many who here neglected eternal things, have been there brought to a better mind. The Sabbath is better kept in the neighbourhood of the missionary stations, open immorality is less flagrant, knowledge is advancing, the ordinances of religion are more generally and carefully observed, and in many cases enthusiastic and heretical views of religion, so apt to be propagated in a half christianized community, have been effectually banished.'

While the Synod in Scotland were fully alive to the importance of the Canadian mission, and while they were resolved to give it every support, they felt greatly fettered in their operations for want of funds, and also on account of the difficulty which they had in obtaining the consent of preachers to undertake the mission. Though the mission fund of the Synod had increased, and was increasing, yet it had not kept pace with the extent of the Synod's operations abroad. In addition to the demands that were made upon it for the support of the Canadian missionaries,—the greater part of whom were still dependent upon the fund,—the Synod had lately embarked in a mission to the West Indies, and they were also extensively engaged in home missionary operations ; and the sum collected by the united contributions of the church for these purposes did not amount at the present period (1835) to more than £1673.

With the view of exciting a deeper interest in the cause of missions, the Synod, at their meeting in April 1835, appointed a committee to prepare a pastoral address on the subject of missions, to be read in all the congregations under the inspection of the Synod ; and when they met in the month of October, the same year, they adopted the following resolution : ' Agreed that, to meet the existing deficiency of funds, and the pressing demands for extraordinary missionary operation, deputations shall be sent to visit the churches, for the

purpose of laying before them the facts relating to the present interesting position of our church in missionary matters, and permanently raising the amount of missionary contributions; it being provided that where the presbyteries or congregations undertake to discharge this important duty for themselves, notice of this intention shall be sent to the sub-committee on home missions, and the deputation shall not visit these, but they shall be expected to report at next meeting of Synod.'

An excellent address on the subject of missions was prepared by the Synod's committee, and circulated among the congregations. The eloquent and powerful appeals, which the address contained, could not fail to produce a deep impression upon the minds of the people. The following extracts from the address will come home to the heart of every one who takes an interest in the success of missions: 'As the Christian can never become entirely stationary in his spiritual course, but must retrograde if he does not advance, so that church which has already embarked in missionary enterprise, must necessarily suffer—suffer in spirit and in holy habits of liberality—if she desist from prosecuting it; for, when the moving power has ceased to operate, the moral machinery will contract rust, and if ever it be made to revolve again, cannot be impelled anew without additional powers and extraordinary exertion. There is a tide in the affairs of churches as well as of individuals; and, if the present favourable opportunity of doing good be lost, a time equally auspicious may never return, and we may be left far behind others in the heavenly course. A missionary spirit is abroad—is stirring amongst us; and we shall be wanting to God and to man if we do not avail ourselves of it zealously, and apply it, with wisdom and energy, to its grand and appropriate objects. The evangelization of the world is a high and glorious undertaking, for the accomplishment of which we possess unwonted facilities, particularly in certain regions of the earth; and shall it, nevertheless, be un-

done? There are moral wastes of vast extent in our world, and shall we not do what in us lies to cultivate them, and "make them blossom as the rose?" Yea, the fields are in many places "already white unto the harvest;" and should we not comply with the will of the Great Husbandman, and co-operate with his other servants in "sending forth labourers into the harvest," who may gather fruit unto eternal life? The heathen are "perishing for lack of knowledge," which we might impart; and if we withhold the precious, the needful boon, shall we not be accessory to their perdition,—can we indeed be "guiltless of their blood?" . . . 'We beseech you then, beloved brethren, by all the worth of precious immortal souls; by all that is interesting in the favour, or alarming in the wrath of God; by the tears and agonies of the Saviour, who wept over the lost and reprobate; by the high honour of co-operating with God in the greatest of all his works; by the joys of heaven that will be augmented, and the glories of eternity that will be brightened, by the success of this godlike undertaking,—that ye be neither supine nor niggardly, in the prosecution of the great work to which we are now inviting you. "Devise great things, and God will do great things." Arise! for the conversion of a ruined world summons you; the cry of perishing millions urges you; the auspicious aspects of providence invite you; and angels from on high beckon you to this great enterprise, and will cheer you on in the prosecution of it. And, truly, if we who "tarry at home" are permitted "to divide the spoil," it well becomes us to minister supplies to those who have gone forth "to the wars of the world—to the help of the Lord against the mighty."

As there was a lack of missionaries as well as of funds, the committee who prepared the above address made an appeal at the same time to ministers and preachers, with the view of inducing them to go and strengthen the hands of the brethren who were labouring in Canada. After mentioning the frequent and urgent applications for help, that were made by the Canadian

missionaries, they said : ' The object of this letter is to invite, and, if possible, to persuade some of you to offer yourselves for the mission. It is matter of surprise and regret that, notwithstanding repeated calls of this nature, eighteen months have elapsed since the sub-committee have received a single application. What can be the cause of this backwardness ? Are all of you so wedded to home by ties that must not be broken, that when the necessities of Canada are pointed out, and facilities offered for carrying the gospel to it, none of you can lawfully say, " Lord, here am I, send me ? " Are all our preachers so fully occupied at home that their services cannot be spared ? Is there not a single minister who could, without injury to his present congregation, resign his charge and undertake the oversight of another in a distant country, where the people are like sheep without a shepherd ? Is it true that there are thousands who, year after year, leave our shores to settle in the North American colonies with a view to their worldly advantage ? and shall there be few found among us willing to emigrate to the same quarter, with a view to the advancement of the Redeemer's kingdom, and the spiritual interests of immortal souls ? We call upon you, dear brethren, to bethink yourselves, whether it be your duty, as the professed servants of God, in the gospel of his Son, to decline to comply with this invitation. We call on you to compare the need which exists for your labours in this country, so abundantly supplied with spiritual privileges, with the crying wants of Canada, so destitute of these precious advantages. We bid you consider the obligations under which you lie to Him to whom you have devoted your all, to lay out your talents in the way most conducive to his honour and to the interests of the gospel ; and if it shall appear that his providence calls you to no important or promising sphere of service at home, we press upon you the duty of transferring your exertions to that wide sphere of usefulness which presents itself on the other side of the Atlantic.'

The exertions that were made by the Synod to increase the mission fund were in a high degree successful. The amount collected during the year 1836 was more than double of what was collected during the preceding year; and in addition to this increase of the fund, two brethren were sent to reinforce the mission in Canada,—these were Mr. James Roy and Mr. George Lawrence. The former was ordained by the presbytery of Stirling and Falkirk, and the latter by the presbytery of Stewartfield, with a view to the mission; and they sailed for their destination in the spring of 1837. Their arrival in Canada proved a source of joy to the brethren, whose energies were overtaken by the number of congregations that were looking to them for a supply of the bread of life. In a communication which Mr. Roy sent home to the committee, soon after his arrival, he states the impression that was produced upon his mind by witnessing the result of the labours of those who had preceded him in the mission. He says: ‘I have been much gratified in finding that so much good has been done by your missionaries. No one could see what I have seen, during the short while I have been in the country, of the fruit of their labour, without coming to the conclusion that the Synod have acted wisely in fixing upon this interesting, but formerly much neglected, country as a field for missionary labour.’

Before Mr. Roy obtained a permanent situation in Canada, his time was usefully employed in itinerating labours. He appears to have commenced his missionary work in Chatham, where he was stationed for a few weeks. When he first visited that locality, he found in it a great destitution of the means of grace. ‘One object,’ he says, ‘of my appointment was to converse with the people there, and endeavour to ascertain whether or not a congregation could be formed in that part of the province. Chatham is a considerable village, situated upon the bank of the river Thames, seventy-four miles below London, and about ten above its entrance into Lake St. Clair. I was

not long there until I discovered a number of countrymen, and the greater part of them in a state of great spiritual destitution. Some of them had not heard a Presbyterian clergyman preach for a number of years. Indeed, so far as I could learn, there is no Presbyterian clergyman settled within twenty-five or thirty miles of Chatham. One pious individual I met with, who was formerly a member in one of our congregations in Scotland, told me that she could not think of the privileges which she formerly enjoyed, and her present destitute condition, without entering into the feelings of the captive Jews, "who sat down by the rivers of Babylon, and wept when they remembered Zion." During the time I was in that quarter, I preached in Chatham on the forenoon of Sabbath, in Louisville, another considerable village six miles farther up the river, in the evening; and on week-days I took with me a guide and went out to the woods, and preached wherever I could find an audience. I found this mode of travelling in the month of December very fatiguing, but I was amply rewarded by the reception I uniformly met with. In two instances I came altogether unexpectedly upon a small colony of Seceders; one of them was chiefly composed of individuals who had formerly been in connection with our congregations in Bridge of Teith and Dunblane. I need not say the meeting was a joyful one both to them and to me. Chatham, I have no doubt, could it be regularly supplied with sermon, would ere long become a very flourishing congregation. I conversed with fifty-four individuals who have petitioned the presbytery to be formed into a congregation. They will be joined by many more, if the presbytery can hold out to them the prospect of obtaining anything like a regular supply of sermon. But this I am afraid the presbytery, owing to the many other demands that will be made upon them, will be unable to do; and Chatham, like some other of our congregations, must for a time languish for want of sermon.'

The next scene of labour occupied by Mr. Roy was Toronto.

Concerning this place, he says: 'Upon my arrival there I found a small congregation, consisting of ten members. In the expectation of getting supply of sermon, they had rented a large hall, which is to cost twenty pounds annually, and fitted up so as to make it a comfortable place of worship. I laboured among them for nearly five weeks—preaching twice on Sabbath, and visiting from "house to house" on the week-days, wherever I had reason to think my services would be acceptable; and as this latter is a part of ministerial duty that has hitherto been very much neglected in Toronto, I did not need to complain of want of work. The audience upon the Sabbath, which was gradually on the increase, was seldom less than a hundred—sometimes upwards of two hundred. We held a prayer meeting every Tuesday evening; the average attendance was about forty. The last Sabbath I was there, I dispensed to them the sacrament of the Lord's Supper, when we had an addition of twenty-six members. In all, the number of members amounts to thirty-five. A considerable number more would have joined us, could I have held out to them the prospect of obtaining a regular supply of sermon. Toronto is, upon the whole, a very promising field of labour. The population amounts to somewhere about ten thousand; and the opposition which we will have to encounter is not very formidable. I am convinced, that if a zealous and acceptable minister could be set down here without delay, we would have a flourishing congregation before long.'

After Mr. Roy had been engaged for some time in itinerating labours, he received calls from three congregations, namely, from Dumfries, Beverly, and Chatham. He accepted of the call given him by Dumfries and Beverly, as these congregations had been longer in a state of vacancy than that of Chatham; and his induction took place early in 1839. By an arrangement made between the two congregations, it was agreed that Mr. Roy should preach two Sabbaths at a time in Dumfries, and every third Sabbath in Beverly. At the time of Mr. Roy's

induction, the country was in a very unsettled state, on account of the rebellion that had taken place. Many of the inhabitants had left the country, and those who remained were subjected to great inconvenience—being obliged to leave their homes and families, and to go to a distant part of the province and bear arms in its defence. The inhabitants of Beverly, in particular, were much harassed in this way. On one occasion, when Mr. Roy went to preach to his congregation in that place, he found, on the Sabbath morning, that all the male members of the congregation had been called away except three. Besides labouring in the two congregations that have now been mentioned, Mr. Roy supplied, along with Mr. Chrystie, the station of Puslinch, Paisley Block, Arie Mossa, and Nichol.

In a communication which Mr. Roy sent home soon after his induction, he gives the following account of his labours: ‘During the past year I have been getting on as well as I could have expected. The unsettled state of the province has been anything but favourable to the prosperity of religion. Many within the last twelve months have left the province altogether; and those who remain have had their attention so much occupied with politics, that it has been a very difficult matter to get them to attend to higher and more important matters. Still, I am happy to say, that both the congregations which I have the charge of, have been progressing. As formerly, I preach two out of every three Sabbaths in Dumfries, and one in Beverly. The number of members in both has been increasing. About six months ago, I commenced in Dumfries a Sabbath school, which is succeeding greatly beyond my expectation. Many have sent their children to the school, who have never been seen worshipping with us themselves. It will, I hope, by the blessing of God, be the means of doing much good. Besides preaching in destitute places in the neighbourhood on week-days, I go, after preaching twice in Dumfries, every third Sabbath to Brantford, and preach there in the evening. It will be a considerable while before a congregation

can be formed there. Although the population is considerable, yet, like most other towns in Canada, it is far from being a church-going population. I never enter it on Sabbath without having my feelings shocked. I cannot get to our place of worship without having to pass through amongst those who are engaged in horse-racing, foot-ball, or some other amusement. Indeed, from the appearance of Brantford on Sabbath, one would not come to the conclusion, if he did not know it otherwise, that it was the Lord's day at all. One thing I have observed is, that wherever our missionaries have got congregations established, there is always some external decency manifested with regard to the Sabbath; but in Brantford, and in many other places, where nothing but Episcopalians are to be found, there is nothing of the kind. Both the Independents and the American Presbyterians have attempted to form congregations in Brantford, and have failed. Both parties built a church, and both are standing empty. The greater part who attend any church, attend in the forenoon the Episcopalian, and devote the remaining part of the day to amusement. My audience generally does not consist of more than fifty or sixty; and not more than one-half of these, I should think, reside in the town of Brantford. The American Presbyterians give us the use of their church, and attend themselves upon sermon. As yet, this station has been able to do very little for the support of the gospel; but as Brantford is a very destitute place, and as my going there does not interfere with any of my other engagements, I am determined to persevere. It only costs me an extra sermon, and sixteen miles extra riding the Sabbath I preach there; and as I enjoy excellent health, this I can easily bear. As hopeless places as Brantford have often afterwards turned out well. "The day of small things is not to be despised." The other stations which I visit occasionally, along with Mr. Chrystie, namely, Nichol, Arie Mossa, Paisley Block, Puslinch, are all in a thriving condition. All of them now have built churches, or are in the act of building them.

Nothing now is wanting to make some of them good congregations, but a regular supply of sermon. They are chiefly dependent on Mr. Chrystie and myself for sermon, and neither of us can visit them so often as they would require—not above once in the six weeks, and which, divided amongst four congregations, makes but a scanty supply.’

In a subsequent communication, Mr. Roy gives a gratifying account of the exertions which his congregations were making for the support of gospel ordinances, and he loudly reiterates the cry for more missionaries to be sent to Canada. He says: ‘Both of my congregations have been increasing, although, owing to the state in which the province has been, and my frequent necessary absence, not so rapidly as I could have wished. In Dumfries, although the congregation does not consist of much more than fifty members, and a number of these poor and not able to give much, yet they have during the past year, in addition to the fifty pounds currency, which they promised me, paid off thirty pounds of their debt. The Sabbath school which I commenced here has far exceeded my expectations. There are at present upwards of forty on my list, and some of them are making considerable progress. Beverly, too, has been making considerable exertions. They have now completed a very comfortable place of worship, and have no debt. They will soon, I hope, be in a state to do more for the support of the gospel than they have hitherto done. It is evident, not only from the constant attendance, but also from their punctuality in attending to the other duties of religion, that many at both places are receiving good. One of my most regular attendants is an Indian chief. He frequently brings one or two other Indians along with him; but at any rate he is never absent himself. I have had only one opportunity of conversing with him; but, so far as I can learn, he understands the nature of the gospel, and takes a deep interest in its prosperity. In Brantford I still continue to preach at least once a month. Here the prospect is not very encouraging; but owing to its

importance as a town, and its extensive spiritual destitution, I have still seen it to be my duty to persevere. The attendance is becoming somewhat more numerous. The other congregations, which I visit occasionally along with Mr. Chrystie—Nichol, Arie Mossa, Paisley Block, and Puslinch—are all beginning to languish for want of supply. In the beginning of last summer we encouraged them, by holding out to them the prospect of more assistance arriving before long. The season passed, and no one came; and now they are becoming very much dispirited. Of late, too, another congregation which requires a supply of sermon, has been thrown upon our hand—West Dumfries. This congregation was formed, and continued, till of late, under the pastoral inspection of Mr. Murray; but, owing to circumstances, both parties applied to the presbytery for a dissolution of the connection which subsisted betwixt them. The presbytery judged it proper to comply with their request. In the meantime its supply has devolved on Mr. Chrystie and myself. You will easily perceive that we have far more work upon hand than it is possible for us to manage. Eight congregations and three stations are far more than any two individuals can attend to with advantage. I do hope that the Synod will send us some assistance before long.'

Mr. Lawrence, who arrived in the province at the same time with Mr. Roy, commenced his missionary labours in Toronto. He next visited in succession the townships of Hamilton, Guelph, Puslinch, Nichol, Nissouri, and Westminster, preaching not only on Sabbath, but also during the course of the week. Wherever he went he met with a most cordial reception from the people. 'I have been much gratified,' he says, 'by the cordiality and kindness manifested to the preacher, by the anxiety of the people in all the stations to obtain supply of sermon, and by the readiness, in most instances, to make suitable exertions for the enjoyment of divine ordinances. That more has not been done by them, in the way of contribution and support of the mission, is not much to be wondered at,

when we consider the circumstances of the people. Such as enter into the bush, and settle down with but slender means, have generally a long and serious struggle, ere they can do more than barely provide the necessaries of life; and of this class many of the people are made up.' The impression produced upon the mind of Mr. Lawrence, by what he witnessed, was similar to what had been produced upon the minds of the brethren who had preceded him in the mission, namely, that there was a lamentable deficiency among the people of the means of religious instruction, and that the Synod had been well directed in fixing upon Canada as a field of missionary labour. He states the following as the result of his observation: 'The longer I am in this country, I become the more deeply convinced of the value and importance of the mission. I do not know of any field more interesting, and, with few exceptions, none are more needful. The number of congregations and stations now connected with our church, in this upper province, amounts to thirty-eight or forty; and did we possess more strength, that number could be greatly increased. But in present circumstances your missionaries have already more upon their hands than they are able adequately to supply; and with pain they are often compelled to hear the complaints of infrequency of sermon that are uttered by the people. I hope our preachers and students will soon be more alive to the importance of Canada as a field of missionary labour.'

After Mr. Lawrence had laboured for some time in the province, he received calls from the congregations of Toronto and Clarke. He accepted of the call that was given to him by the latter congregation. The township of Clarke is situated on the margin of Lake Ontario, in Newcastle district; and Mr. Lawrence considered that it had strong claims upon him on account of its spiritual destitution, as there was not a resident minister in it of any denomination, with the exception of an episcopalian clergyman, who had taken up a temporary abode in it about the time that Mr. Lawrence was inducted. The congregation

of Clarke consisted, in nearly equal numbers, of persons who had emigrated from Scotland and Ireland. The membership was one hundred, and, being scattered over a wide tract of country, they had two places of worship—one situated in the front, and the other in the back, part of the township, being distant upwards of eight miles from each other. Mr. Lawrence preached in both places of worship every Sabbath. By this arrangement all the members had it in their power to attend public worship without being under the necessity of travelling to an inconvenient distance. Soon after his induction, Mr. Lawrence visited all the families connected with his congregation; and he had the satisfaction to find that, with few exceptions, family worship was maintained, and that a considerable degree of attention had been paid to the instruction of the children. Mr. Lawrence was much encouraged in his labours by beholding the young joining in the fellowship of the church, and by the steady increase of the congregation. He had laboured little more than a twelvemonth among them when he wrote: 'The attendance upon the public ordinances of religion is good; and the life and conversation of many of the people are such as become the gospel of Christ. There are indeed drawbacks with us, as I believe there are in every society; but, generally speaking, many appear to be profiting from the regular dispensation of the means of grace. During the past year our numbers have increased considerably, chiefly from young people and others, who, before the formation of a congregation, and the settlement of a minister in the place, had no opportunity of connecting themselves with the church. When it is considered that, but for the well-directed missionary zeal of the Secession Church, the people here, and in many other parts of Canada, would most probably have been left to fall into a state of utter apathy and unconcern in reference to religion, or to have been the prey of those who go about preaching another gospel than the gospel of Christ, there is great reason to bless God that He has put it into the hearts of so many of his people

in Scotland to contribute of their substance, in order that the gospel may be preached, and the means of grace administered, to those who are bone of their bone and flesh of their flesh. It is pleasing to hear the expression of thanks unto God for his goodness in remembering them, and in causing the light of his gospel to fall upon them in this country, and of gratitude unto the people at home, who have not forgotten them when thrown into this natural and moral wilderness. I trust that the money and labour expended in this country by the Synod have not been cast away, but have been the means of producing, under the blessing of God, blessed results in many settlements.'

Mr. Lawrence established, in connection with the congregation, several Sabbath schools in various parts of the district, which proved very useful to the young. During the course of the week his time was much occupied in ministerial visitation, and in examinations, and in occasional preaching. In addition to these labours connected with the superintendence of his own congregation, he, in conjunction with his brother Mr. Cassie, gave a supply of sermon every fifth Sabbath to the stations that were in the townships of Emily and Ops. When we consider that these stations were situated at the distance of about thirty miles from the dwelling of Mr. Lawrence, the affording of this supply, though it was scanty, must have imposed upon him a considerable amount of additional labour. But the tract of country in which they were situated, was in a most destitute condition as to the means of grace. Though it comprised several townships, and was, in some parts, pretty well settled, yet, according to the account given by Mr. Lawrence, it did not contain a single resident minister of any denomination. 'I intend,' says he, 'during summer, if possible, and in sleighing time in winter, to go into it, and visit the people, and preach as often as I am able.'

The political disturbances which took place in Canada during the years 1837-8, and which issued in open insurrection, had an unfavourable effect upon the infant congregations

connected with the mission. By means of these disturbances trade was paralyzed, the tide of immigration was checked, many families were obliged to leave the country for want of employment, party feelings were engendered, and the minds of men were withdrawn from the great concerns of religion. It is pleasing, however, to be able to record, that none of the members connected with the mission congregations were found in the ranks of the insurgents, or manifested any symptoms of disloyalty. The following communication, received from one of the brethren after the insurrection had been quelled, shows how unsettled the state of matters was in Canada at that period: 'I would willingly cast a veil over the present, as well as the recent, state of things amongst us. Of the political aspect of these provinces it is not my business to write; only I must be allowed to say, that in the London district we have been particularly excited. No character was unattacked; none was above suspicion by some party. In all our congregations a diversity of sentiment prevailed. The different feelings brought into contact occasioned dreadful agitation. Prudence required that the minister should be a healer, at least as far as regarded the aspersions cast by brother upon brother. It gratifies me to say, that not one of the members of these congregations evinced the least evidence of disloyalty. Some were for the state of things unaltered; some considered that an extensive reform was necessary, and that it should be sought for by peaceful means. This diversity, however, completely put a stop to every kind of improvement. In regard to our churches erecting, nothing could be got done. In every instance, one party would either directly oppose, or at least not countenance, the design of the other. While this spirit hindered them from doing what could have been performed, it also weakened their power. All who thought they saw the impending storm approaching, left the country, if it was practicable for them. Others, chiefly mechanics, were forced to do so for want of employment.

‘It is not difficult to suppose what must be the state of our congregations. Those over whom I have the inspection were small at first; they had, however, the encouraging prospect of becoming stronger. The discouraging state of things hindered many from continuing with us, after they had become members of the church. They are in the United States, or in other parts of this country. It hindered others from joining us, who were once disposed to do so. I regret to say, that the most of those who have left us were amongst the most intelligent and active of our number. The membership at the present time is nearly the same in number as at the constitution of the congregation. If peace continue, and promise to do so, good fellowship will return to every locality, and with it general prosperity. Oh that truth and peace may be in my days!’

Mr. John Jennings joined the mission in Canada in the autumn of 1838. He received ordination before leaving this country. When Mr. Jennings commenced his labours the political ferment had begun to subside, though we may suppose that the minds of the people were still in a very unsettled state. This may account, in some measure, for the feeling of disappointment which he experienced on his first arrival in the country. He says, that wild though the aspect of the country was, he liked it exceedingly; but he was much disappointed in not finding in the people the activity and zeal which he expected. The laborious nature of the work in which he was engaged, may be inferred from a circumstance which he mentions in one of his communications. ‘By an exact account,’ he says, ‘which I have kept of my travelling distances on ministerial duty the first seven months, you will see that my time has been pretty well occupied—nineteen hundred and ninety-six miles,—and, with the exception of nearly two hundred, walking, steaming, and staging, the remainder has been all on horseback.’

After Mr. Jennings had laboured for several months, preaching the gospel in the various districts of the province, he

received a call from the congregation of Toronto; and he was inducted into the pastoral charge of that congregation in the month of July 1838. At the period of his induction, the membership amounted to forty-eight. The situation he was called upon to occupy was an important one, Toronto being the capital of the province, and containing in it a considerable population. According to Mr. Jennings' estimate, the one half of the population were Presbyterians by profession, and the other half were Roman Catholics and Episcopalians. Though there was a considerable number of places of worship, including those belonging to the last two mentioned denominations, yet the state of religion appears to have been at a low ebb. 'This is really a city of dry bones,' writes Mr. Jennings. 'Can these dry bones live? O Lord God, Thou knowest. It is not a wide-spread immorality that we have to contend against; it is morality without religion.'

Mr. Jennings, like the other brethren, extended his labours to outlying stations. The stations of Vaughan, Albion, and King, received from him an occasional supply of sermon. They are described by him as promising stations. As they lay at a considerable distance from him, it was not to be expected that he could preach as often amongst them as their necessities required. In company with a brother, he undertook a journey into the district that lies between Lake Huron and Lake Simcoe, for the purpose of ascertaining the religious condition of the inhabitants; and, throughout the whole of the district, he found a lamentable deficiency of the means of grace. Giving an account of it, he says: 'We saw, as I had supposed, religious destitution in all its awfulness. In some places pretty thickly settled, there was not a Presbyterian minister nearer than sixty miles, in Medonte and Oro. I met Seceders from the congregations of Rathillet and Dubbieside, and others from various parts, mourning over their destitution; and still there was no hand to help them. If God spare me, I intend to go every winter. It is only in such cases we can understand what

is meant by true religious gratitude. It is, however, mournful to see the spiritual apathy that comes over the minds of old settlers, when they have for a few years been destitute of gospel ordinances. There are but few who weep when they remember Zion. The cares of the world are everything here; and a few more cleared acres are esteemed of greater value than a place in the house of many mansions.'

While Mr. Jennings was prosecuting with zeal and assiduity his Master's work, he overtasked himself, and brought on a severe attack of bilious fever, which laid him prostrate on a bed of sickness for a period of eleven weeks. When he began to recover from his illness, he wrote: 'The afflicting hand of God has been laid heavily on me of late. I am just returning slowly from looking within the gates of death, and my child has passed through them; but still I hope I can say that, though in one sense all these things have been against me, they have also been good for me. The congregation was doing very well indeed when I was taken ill; but for three months they had only three Sabbaths' supply. The impulse that was given to us at that time does not perhaps now exist so powerfully; but I am happy to state, that we do not seem to have suffered much, if any at all.' After he had recovered from his illness, and resumed his labours, the congregation seems to have been favoured with a high degree of prosperity; for, a few months after his recovery, he wrote: 'I am very happy to say that the congregation is not only doing well, but for the last three months has been doing exceedingly well; and if we increase at the same rate, we will not only be able, but we will be compelled, to build a church for ourselves. As yet we are scarcely strong enough either in numbers or capital, but we are gaining a degree of respectability which promises soon to give us the pre-eminence in that and in numbers above every other in the city, excepting the Roman Catholics and Episcopalians. I can say little about the stations I had under my care. By an arrangement of presbytery, I am to get the third preacher who comes, if three do come. I have

no doubt that, if I could give them supply, they would still do well; but it is now more than a year since I have been able to visit them. Mr. Fraser has kindly gone a few times, but what is that to so many? I earnestly trust our hands will be strengthened from home. If none come, I will have great reason for regret for my own part; and many will wonder at the difference between the profession and the practice of preachers of the everlasting gospel.'

The next individual who entered the missionary field in Canada was Mr. John Morrison, who had been for some time ordained in one of the congregations of Keith, in the north of Scotland. He demitted his charge in Keith, and sailed for Canada, with his family, in the beginning of June 1839. Before leaving this country, he was specially appointed to supply the congregation of Waddington, in the township of Madrid, who had petitioned the mission committee to send a minister to break amongst them the bread of life. Mr. Morrison arrived at New York on the 15th of July, and, after spending a few days in that city, he proceeded direct to Madrid—a distance of between five and six hundred miles. Madrid is a settlement situated within the state of New York, and close upon the Canadian frontier. The congregation in that place consisted of upwards of two hundred members, and was composed chiefly of Seceders from Scotland. They were desirous to receive a minister in connection with the Secession Church, and undertook to maintain him without receiving any aid from the mission fund. Mr. Morrison gives the following graphic description of the impression produced upon him by the appearance of the congregation, the first time that he preached amongst them: 'The place where the congregation assemble is a substantial log building, erected in the woods of Madrid, situated about two miles from Waddington. The church is well seated, and neatly finished, and capable of accommodating, I suppose, between four and five hundred persons. On the morning of the first Sabbath after my arrival at Madrid, when my amiable and hospitable landlord

drove me out in his jaunting car through the thick forest to the church, the sombreness of the forest was frequently relieved by the appearance of the log houses of those emigrants who have lately settled, and by the handsome mansion houses of the older and wealthier settlers, and the spots cleared in the woods, and the fields teeming with varied and luxuriant crops. As we approached the meeting-house, I was very much surprised to see such a number of gigs, jaunting cars, waggon, and saddled horses, carefully fastened to stumps of trees, etc., on either side of the road, and, what was yet more gratifying, the church literally full of people; not only were the seats all occupied, but many were standing in the passages, and scores, who could not get within, were stationed at the doors and windows, that they might listen to the word. I never witnessed a more interesting sight, to see such a numerous congregation surrounded on every side by an almost impenetrable forest; where they had come from I could not perceive, and as respectable in appearance as any country congregation in the mother land. The large majority of the congregation is composed of the young, and there is to every appearance a large field of usefulness for a faithful, prudent, and indefatigable minister of the gospel. I learned that some of the members had come upwards of fourteen miles to hear a sermon. It was truly painful to learn that such a congregation should have been vacant for some years, and that from January last till June, the glad tidings of salvation had not been proclaimed amongst them.'

Mr. Morrison's induction did not take place till some months after his arrival in Canada. Previous to his arrival, the congregation had given a call to Mr. Thornton, of Whitby; and though the call had not been sustained, on account of some informality connected with it, yet the people considered themselves under a kind of obligation to renew the call, provided there was any probability of Mr. Thornton accepting of it. This led them to delay adopting measures with a view to Mr. Morrison's settlement amongst them. In the meantime, Mr. Morrison,

after preaching several Sabbaths in Madrid, was usefully employed in labouring among the vacant congregations of the presbytery. Like the brethren who preceded him, Mr. Morrison manifested a spirit worthy of the cause in which he was embarked. 'I have been upwards of five months from my family,' he writes, 'whom I had left at Madrid, while itinerating on the Canadian mission, and my journeys were not unfrequently long and tedious, having travelled nearly two thousand miles. During the course of my itinerancy, I have visited fifteen preaching stations, at the greater part of which congregations have been organized, and places of worship erected. Besides regularly officiating on Sabbath, I have been frequently engaged in preaching during the week; sometimes on two or three several days of the same week, in various destitute localities; and at other times I have been engaged in visiting, ministerially, from house to house, the members and hearers of several of the congregations where I had been appointed to preach, and have held public meetings for catechising and delivering pastoral addresses. At each of the congregations where I had been appointed for a few weeks, the audiences were respectable in number, and the greatest attention shown, and interest apparently felt, in public ordinances. And it was gratifying to see that, on every succeeding Sabbath, the attendance increased, so that the last Sabbath of my officiating was the day on which I had the best audience, and deep regret was expressed when the period of my appointment had expired, and when I could not state to them when they might have another opportunity of hearing the glad tidings of salvation. And it is my fervent prayer, that the Lord Jesus Christ would accompany my labours in that part of his church with a blessing, and that He would raise up and qualify those whom He may incline to devote themselves to missionary work, to have compassion on the fearfully destitute condition of thousands in Canada, and to come over and help them.' After a few months of itinerating labours, Mr. Morrison received a

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call from the congregation of Madrid, and he was inducted into the pastoral charge of that congregation on the 5th of March 1840.

Almost every letter received from the missionaries in Canada, at this period, told the same tale concerning the sad destitution of the means of grace that prevailed over the country, and the low state of religion among the inhabitants, and reiterated, in urgent terms, the call for more labourers to be sent to that rising colony. Though there were now fourteen ministers connected with the mission presbytery, yet they had far more work on hand than they were able to accomplish. Besides their own charges, they had no fewer than eleven regularly organized congregations and numerous subordinate stations to supply with sermon; and they felt themselves greatly fettered in their operations by the limited number of preachers sent to them from the mother country. A short while before this, the United Secession Church had commenced a mission in the West Indies; and, as this mission was considered as bearing more directly upon the state of the heathen world than the one to Canada, it naturally excited, both among ministers and people, a greater degree of attention. This may account for the circumstance, that, during the year 1840, no missionary crossed the Atlantic for Canada. During the following year (1841) the Canadian mission received a reinforcement of no fewer than six brethren. These were Messrs. Andrew Kennedy, who had been for some time ordained at Keith; Alexander Ritchie, who had been ordained at Dalry, in the south of Scotland; and Alexander Lowden, William Barrie, James Dick, and John Porteous, preachers. Two of these brethren, namely, Messrs. Kennedy and Lowden, were specially designed for Canada East. With the exception of Mr. Taylor, of Montreal, all the brethren connected with the mission presbytery were settled in the upper part of the province. But Mr. Taylor, in a representation which he sent to the Synod's committee at home, mentioned several places in the lower

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province where a pure dispensation of the gospel was much needed, and where the people expressed a willingness to receive missionaries from the Secession Church. Two of these places were La Chute and New Glasgow; the former situated about thirty-five miles north-west from Montreal, and the latter, on the east side of La Chute, about the same distance from Montreal. They were inhabited chiefly by Scotch settlers. Mr. Taylor, writing concerning New Glasgow, says: 'The field of usefulness here is particularly promising. The people have been without any regular ministry for seventeen or eighteen years. A place of worship is built, in which a meeting is held every Sabbath for reading the Scriptures and prayer, and conducting a Sabbath school. There is a prayer meeting in the place, where it is always a matter of supplication, that the Head of the church would send one to labour among them in word and doctrine. I was called upon lately by one of their number, who requested me to urge, a second time, their destitute condition on the consideration of your committee.'

Mr. Kennedy, having demitted the charge of his congregation in Keith, sailed from Aberdeen on the 2d of June 1841, and landed at Montreal on the 15th of July. He commenced his labours at La Chute, and, after preaching several Sabbaths, he received a call from the congregation in that place. When he made his first appearance among them, he was considerably disappointed by finding the people in a divided state between the Kirk and the Secession, as a portion of them, before leaving their native country, had been connected with the Church of Scotland, and they carried their predilections along with them to the land of their adoption. The Secession party, however, were the most numerous, and they kept possession of the place of worship. Notwithstanding the discouraging circumstance now mentioned, Mr. Kennedy considered it his duty to accept of the call, and he was inducted into the pastoral charge of the congregation, on the 20th of October, by Messrs. Archibald Henderson of St. Andrews, and William Taylor of Montreal.

Immediately after his induction, he commenced a system of ministerial visitation, going from house to house, justly concluding that this was the best method which he could adopt for putting an end to dissension among the people, and uniting them to himself. He was glad to find, upon a closer acquaintance with the congregation, that there were amongst them persons of piety and intelligence. They were not, however, the majority of the population. 'The majority,' he says, 'everywhere, greater or less, are in favour of a nominal Christianity, and the enjoyment of church privileges, unconnected with any strict discipline. I believe that a consciousness of opposition to this, under the Secession Church, is the principal reason why many of the people here are averse to the Secession. Plainly, they would like the administration of baptism to their children, and the Lord's Supper (if they choose it) to themselves, with liberty to live in a great measure as they please.'

The situation which Mr. Kennedy was called upon to occupy was an important one; but there were difficulties connected with it which rendered no small degree of caution and of prudence necessary on his part. The nature of these difficulties may be inferred from the following extract: 'Were it not for the dissension which unhappily got in, the settlement is a particularly important one, as being pretty well peopled, and the majority of the inhabitants British. In Lower Canada there are not many places where you will find British settlers numerous, and one great barrier of *our* success is, that comparatively few of them are properly affected toward religion, and especially toward the principles held by dissenters. I may also mention that, in this country, a mighty hindrance to doing good among the people is the diversity of sect and opinion that prevails. One has this view, another has that, and so on. Thus it is exceedingly difficult to unite any number about an object. In truth, everything is in a great measure in an infant and unimproved state. The people are lamentably destitute of the means for advancing their religious interests, and their

spiritual improvement. Over the Canadian French population popery reigns with dire ascendancy, and the other parts of the population are but scantily supplied, indeed, with christian advantages. In a spiritual sense, "there remaineth yet very much land to be possessed." "The harvest is great, but the labourers are few," and none but we who are on the spot can be clearly sensible of the importance of praying the Lord of the harvest to send forth labourers into his harvest.'

Such were the discouragements amidst which Mr. Kennedy cultivated that portion of the missionary field where he was stationed. He laboured with zeal and assiduity in his Master's service, and if his success did not always correspond with his expectation, he showed himself to be at least a workman 'that needeth not to be ashamed.' In a communication received from him a short while after his induction, he gives the following account of the means employed by him in promoting the moral and spiritual improvement of his people: 'I have been prosecuting my labours as efficiently as circumstances in providence permit. Besides my pulpit ministrations in the church, and in schoolhouses over the country, I conduct a Sabbath school for the children, and a class for more grown-up youth, male and female. The attendance, though not so numerous as I could wish, is encouraging. By all who make the trial, it is found difficult to get the young in this country to put forth mental application. Their state as to education (which is very far from what it ought to be), prevailing habits, deficiency of means for exercising the mind, and, seemingly, the extremes of the climate both in winter and summer, are causes of the evil in question. Throughout the winter I have kept up the religious instruction to the children, which, during that season, though so long, is generally suspended in Canadian Sabbath schools. This I manage by meeting with the children on the mornings of Sabbath for some time before public worship commences, their parents, who value the privilege, bringing them up early in sleighs. My usual course on Sabbath is two ser-

vices of public worship, and two diets, as wont to be said in Scotland, of juvenile catechising and Bible teaching. I have two descriptions of prayer meetings,—one of a missionary character, monthly, and another weekly. The weekly meetings I hold on an itinerating plan, in various houses through the settlement, because the people are so far distant from each other, that to make any fixed place of meeting would not work well. I have had comfort and satisfaction in these meetings, and trust that, through the divine blessing, they have been, and will be, profitable. The people take part with me in offering up prayer; and in this land, from which the mind always reverts to Scotland, like the needle to the pole, it is particularly interesting and refreshing to hear utterance given to simple *Scottish* prayers, some of them quite in the expressions and manner of Scotland. For the time, one is apt to feel as if not here, but still in that much-loved fatherland. I dispense the Lord's Supper quarterly. Our list of members is not large; it does not rapidly increase, but we get some additions; and if it is not numerous, I trust it is somewhat select, in a country where decided religious profession is rare, and where several denominations are loose in admitting both to the Lord's table and to baptism. This winter I have begun a library; but for such a thing we labour in this country under much disadvantage, from the inability of the people to give money, and from the difficulty of procuring books in variety, especially as supply out of the United States is so prohibited, at least with regard to British works. And as the settlers in the provinces have so long been unaccustomed to much reading—indeed, many of them never trained to it—no easy matter is it to get them now to begin and persevere. Verily, we who labour in this field of operation are by no means without discouragements and obstacles. They are neither few nor small. And yet it is an exceedingly valuable field of labour. Canada, from its extent and colonization from Britain, promises to become a very important and populous branch of the British family, and the

communication to it of the means of religious light and principle cannot be sufficiently estimated. These means have been hitherto, and I am afraid will be for a long time, far too scanty.'

Mr. Alexander Lowden, who was specially designed to labour, along with Mr. Kennedy, in Canada East, sailed from Greenock in the month of August 1841, and, on his arrival in Canada, he commenced his labours in New Glasgow. After he had preached for a short period in that place, he received a formal invitation from the people to settle among them as their minister. He accepted of the invitation, and having taken the necessary steps for getting the congregation properly organized, and elders elected, he was solemnly set apart to the work of the ministry on the 18th of January 1842, by Messrs. Taylor of Montreal, Henderson of St. Andrews, and Kennedy of La Chute, who constituted themselves into a presbytery *in hunc effectum*. The United Associate Synod, at their meeting in June 1841, had authorized the brethren in Canada East to constitute themselves into a presbytery. But when the brethren now mentioned met at New Glasgow for the purpose of ordaining Mr. Lowden, Mr. Taylor proposed that they should delay carrying the resolution of Synod into effect, until they had ascertained how far it might be practicable to unite with the Synod in connection with the Church of Scotland, and with other presbyterian bodies already existing in Canada. After some discussion, it was agreed that this proposal should be referred to the determination of the Synod at home; and in the meantime the brethren, instead of forming themselves into a presbytery for Canada East, merely constituted themselves into an *in hunc effectum* presbytery, for the purpose of ordaining Mr. Lowden and the elders who had been elected.

The scene of Mr. Lowden's labours is thus described by himself; and from the description which he gives, it will be seen that the locality where he was ordained was one that stood much in need of a faithful gospel ministry: 'There are diffi-

culties against which missionaries have to contend wherever their lot may be cast; and every one who knows the religious condition of Canada East can say, that in it they are not few nor far between. Here there is a mixed people and a multiform creed. Here a church feeling—as it would be called at home—runs high. A desire has been repeatedly expressed to me, with seeming anxiety, that I should think of joining the Kirk, and applying for a share of the *clergy reserves*. In reference to this I have expressed my unqualified disapprobation. Generally I have been treated with kindness, and have reason to speak favourably of the attention shown to public ordinances by not a few who were formerly reputed as infidels. From personal intercourse with them, I have never had cause to find fault with any connected with the congregation for holding such principles. Those belonging to our society, who were suspected of such sentiments, seem to be more regular and attentive to the public means of grace than some who are inclined to think better of themselves, and to conduct themselves with as much propriety. The dispensation of gospel ordinances is, I fondly trust, being attended with good to some; and from the manner in which our Sabbath meeting has been attended, the people seem to feel an interest in the services of religion. The ranks of intemperance are being thinned; and here, at least, many are becoming sober. One, if not more, who came to the house of God to curse and to swear, has imbibed a better spirit, and comes for a different purpose. And all that levity, too, which formerly disgraced the meeting on the first day of the week, has disappeared, although I have had some occasion to reprove on this account. I have been told that I have never seen *such* unbecoming conduct as has been witnessed. Whatever changes as to outward conduct may have taken place among the people here, there is much room for more. Physically, the forest is being cultivated, and will yet become a fruitful field,—would that the statement were true, that there were numerous, and more visible signs of its truth, in a spiritual sense! Nothing is impossible with

God ; nothing too much for omnipotent grace to accomplish ; but, humanly speaking, how opposing and resisting the hearts of aged transgressors to the sacred duties of religion !'

Mr. Alexander Ritchie, having demitted the charge of his congregation at Dalry, left Scotland for Canada in the autumn of 1841. He arrived at Toronto on the 18th of November ; and after labouring for several months in the vacant congregations connected with the Canadian presbytery, he was inducted into the pastoral charge of the congregation of West Dumfries on the 4th of May 1842. This was a promising field of labour. The people belonging to the congregation were chiefly Scotch, and a considerable portion of them had been connected with the Secession in the mother country. On the Sabbath following his induction, Mr. Ritchie was introduced to his congregation by Mr. Roy, who, referring to the gratifying spectacle that was then exhibited, says : ' It was a very pleasant sight to see upwards of four hundred people listening to the glad tidings of salvation, where, not twenty years ago, not a human being, with the exception of a wandering Indian, was to be seen.' And referring to the evangelistic labours of the Secession Church in Canada, he says : ' Future generations, I hope, will rise up in this distant land, and call those blessed who have done so much for their immortal interests.'

Mr. Ritchie entered upon his labours in West Dumfries with flattering prospects of success ; and the result appears to have been fully equal to his expectation. In one of his earliest communications to the Synod's mission committee he thus writes : ' I am happy to inform you that the congregation of West Dumfries has, during the past year, prospered as well as could, in the circumstances, have been expected. It has exceeded my expectation. Our ordinary audience varies between 230 and 260. When the weather and roads are good, a considerable number have to be accommodated with benches outside. This inconvenience will be remedied when we get into our new place of worship, which is expected to be ready in August. .

The number of communicants at my induction amounted to 115 ; during the year, fifty-one have been added, four have left the bounds, and two have been removed by death ; the number on the roll at present is 160. There have been thirteen baptisms during the year. At present there are five Sabbath schools. The respect shown to the Sabbath, and the apparent interest with which the gospel is listened to, are very encouraging. Family worship is generally, if not universally, observed, and it is hoped that the power of godliness is felt by not a few. On Sabbaths we have two discourses, but no interval. On the evening of every third Sabbath, for several months past, I have preached in Galt, a village about ten miles distant. Mr. Roy has done the same. In the village and neighbourhood there are a few members belonging to our respective congregations who were anxious to have a sermon occasionally, and with their request we deemed it our duty to comply. The audience, though not numerous, is an attentive one. We purpose to continue this service a little longer. On the other Sabbath evenings I occasionally preach in the neighbourhood, or visit some of the schools. Unless when assisting at the dispensation of the Lord's Supper, or fulfilling an appointment of presbytery, I have not been a Sabbath from home. I purpose, however, to be vacant one Sabbath next month, with the view of giving a day to Wilmot, one of our neighbouring townships, about sixteen miles distant, where we have a few members, and where the gospel is seldom heard.'

Mr. James Dick commenced his labours in Canada in the month of September 1841. He visited in succession the vacant congregations ; preaching the gospel to them with much acceptance. In all the congregations which he visited, he found a great eagerness among the people to listen to the preaching of the gospel. He found also that in those districts where the missionaries had laboured, a considerable reformation of manners had been effected by their instrumentality. After mentioning the means which they had employed for promoting the

improvement of the people, he adds : ' It is gratifying to think that these means, and such as these, have not been used in vain, for the tone of morality is (as I am informed) considerably changed, and changed for the better. A few years since it was a common custom for persons to come to meeting (as it is here called) with their guns, having been engaged in some hunting excursion, and prepared for whatever sport might occur on their return home ; *now*, this is a sight rarely to be seen. These individuals, when they attend public worship, manifest a becoming decorum, and when they are brought under the influence of the truth, a marked and serious respect for divine things. Our stations and congregations also exert an indirect influence over other religious denominations in their immediate neighbourhood. Before Presbyterians, and especially Seceders, became numerous, the inhabitants, if they made any profession of religion at all, were Methodists ; and their meetings were not unfrequently characterized by scenes of the most outrageous enthusiasm. These are now greatly changed ; a sobriety becoming the gospel of peace, and the service of Him who is not the author of confusion but of peace, has taken the place of unmeaning rant.'

Mr. Dick received a call from the congregation of Emily, in Newcastle district, and his ordination took place in December 1842. This congregation consisted chiefly of persons who had emigrated from the north of Ireland, and who had been connected with the Secession before leaving their native land. They continued firmly attached to the principles of the Secession, and to Presbyterianism, in their adopted country. In connection with Emily, Mr. Dick had three stations which he supplied with sermon, namely Ops, Cavan, and Lindsay. He preached alternately at Ops and Cavan every Sabbath afternoon ; and in the village of Lindsay, situated at the distance of twenty miles from Emily, he preached once in the two months. Speaking of the district in which Lindsay is situated, he says : ' There is great lack of spiritual life here. There are many Roman Catholics in this neighbourhood, who are alienated from

God by wicked works—many of them wicked and degraded characters ; there are also many of the nominal Protestants as desperately wicked as any of the Catholics. Among such a community the gospel makes small progress. “They are dry bones, very dry.” I have traversed the woods and sought out those who profess to be Presbyterians, exhorted them to seek the kingdom of God and his righteousness, instead of setting their affections on things seen and temporal. Some are thankful for these visits, others are not—they are hardened in sin. I shall still continue to supply them till I see if God may open their hearts to receive the truth in the love of it.’

The labours of Mr. Dick in the congregation of Emily appear to have been attended with a considerable measure of success. The membership gradually increased ; and the people made progress in the acquisition both of knowledge and of holiness. Two years after he was ordained, we find him giving the following account of the result of his labours : ‘The number of our communicants has increased a little during the past year. The number of communicants last report was seventy-two, or thereby, now they are eighty-six ; and I trust, too, that with increase of numbers, there has been an increase of knowledge, of faith, of purity. There were two evils with which I had to contend here—a kind of Arminianism, and also a species of Antinomianism. The former led individuals to speak of and trust to works which they never performed, and to unbelief in many of the great and important truths of God’s word ; while the latter led its votaries equally far astray from God : they trusted to a profession without practice ; they did not manifest the power of faith ; their conduct belied the sincerity of their belief. Now both these evils are, I hope, greatly suppressed. The preaching of the glorious gospel of the blessed God tends to root out of the human soul all vain principles which spring from self-righteous views and feelings ; it has done so here. They see and acknowledge that salvation is of grace, and also that holiness is a part of salvation ; that without holiness no

man shall see the Lord. Our general audience also is considerably increased. The church holds about 180. It is now nearly filled, and the attendance is remarkably steady. Our regular weekly meetings for prayer are still held; these meetings are sources of strength, both as respects our numbers and piety. We have four prayer meetings weekly in the bounds of the congregation; each of them is usually attended by about twenty-six or thirty persons, church members and their families. In order to impart instruction, and promote the growth of grace in their souls, there is a short practical sermon or lecture delivered, and all the services are conducted in such a way as to urge them forward in the divine life, and to enforce upon their consciences the truths and lessons of the gospel. I experience these prayer meetings seasons of refreshing, of comfort and joy to my own soul; and I attribute to them, in a great measure, the progress which the truth is making among the people. Our Sabbath morning school is still pretty well attended; the number varies from forty to sixty. It requires considerable exertion to keep up an interest both among parents and teachers, as well as among the young people. We are too apt to weary in well-doing, even while the beneficial effects of diligent exertion are visible and acknowledged; there are too many parents who permit their children to absent themselves from some trivial cause, or perhaps no cause at all. However, with all these little hindrances, our numbers still hold good, and the progress of many of them in the knowledge of the Scriptures is very considerable.

Mr. John Porteous sailed from Greenock for Canada in the month of October 1841, and he reached the scene of his future labours (*via* New York) on the 2d of January 1842. His journey from New York, and the feelings which he experienced on entering Canada, are thus described by him: 'I left New York on Tuesday evening, at five o'clock, for Albany, per steam, and sailed about thirty miles up the river. The night was beautiful, the cold pinching, the river presenting occasional

fields of ice, through which our vessel wrought its way, but with diminished speed, and a sustained sharp, crashing sound, like bones between the teeth of a tiger; and the passengers, for the most part, were, or seemed to be, enjoying their excursion. I think they were all Yankees, and mostly all known to each other, more or less. I felt myself a stranger in a strange land. But how much more when hostility and contempt for every thing British were expressed, and the non-humanity of the negro boldly asserted! This is the state of New York! Leaving, through necessity, the steamer at Kaatskill, we staged about thirty miles, and found ourselves in Albany. Railway cars brought us to Shenectady, Utica, Rochester, and Batavia, whence, by sleigh, large and small, we came to Lewiston at eleven o'clock on Saturday forenoon. I then crossed the Magora river, and found myself at Queenston, a frontier Canadian town, and under the shattered monument of General Brock. This was the 2d of January 1842. And thus, after fully two and a half months, I reached the field of my future labours. The Magora river appeared to me at the time to form a boundary line, not only betwixt countries, but in my life. All my previous travels and studies were like so many preparatives to the fixed labour on which I was about to enter. And the majestic eddying river, on whose banks I stood, was my Rubicon. Beyond it were the scenes of preparation and deliberation; on this side of it, decision, activity, and holy energy were the great essentials. And, to speak the truth, my hopes were not very brilliant, nor my spirits very high. I had just travelled all but night and day since Tuesday; had not listened to much conversation that had not for its burden the ridicule of Britain, in her population, constitution, social, intellectual, and moral state. My luggage was thrown carelessly on the shore, so near the water that an occasional wave or piece of ice had a mind to break against the trunks; the country under snow; no friends, no acquaintances, all served to damp my spirits, and, for a moment, possibly induced me to sigh for

home. Such feelings, thoughts, and wishes, if perfectly formed and existing at all, were transient indeed. I reflected on the great country to which I had come; on all the novelty in aspect and manner it would elicit; on the many thousand hearts it contained, which once experienced a stranger's feelings, and would doubtless readily sympathize with persons in similar circumstances; and last, not least, on the noble work in which I was to be engaged. While reflecting on these things, I could not help saying, "Hope thou in God, for I shall yet praise Him."

Mr. Porteous had not laboured long in Canada when he received a call from the congregation of St. Catharines, and his ordination took place in December 1842. St. Catharines is situated in the Niagara district, on the Welland Canal, about four miles from its junction with Lake Ontario. 'Its situation is high and pleasant, overlooking the canal, which is seen for miles climbing the table mountain which intersects western Canada; the scene in summer is quite animating; numerous vessels are seen constantly ascending and descending, while the village itself has a considerable business. It is dry and healthful.' Connected with St. Catharines there were two other stations, namely, Port Dalhousie at the entrance of the canal into Lake Ontario, four miles north, and Therold, also on the canal, four miles south; at these stations Mr. Porteous preached every alternate Sabbath forenoon. The religious state of the neighbourhood is thus described by Mr. Porteous: 'We have Roman Catholics, Episcopalians, Baptists (white and coloured), Methodists (white and coloured), and American Presbyterians (new school). The Kirk has no congregation here, although it has a small one at Therold. As at home, the Episcopalian is the great man's church. The Americans chiefly attend the American Presbyterian Church, which at present is prosperous; the Methodists do not number one hundred; the Baptists are a handful. Of the coloured population I need not speak. I have neither taste nor data for giving you a religious census; but I am not exaggerating when, for our village and

vicinity, I state that *fully one half* go nowhere, but spend God's day, not so much probably as formerly in hunting and chopping, but still in idleness and visiting. There is also a melancholy fact existing in my neighbourhood, and indeed amongst the native population—multitudes of the people are unbaptized. To permit the children to live as they please, till they reach maturity, and then, if they please, choose a religion for themselves, appears to be acted on from principle.'

Mr. Porteous found himself comfortably settled in his new abode, and rejoiced in the thought of being employed as an instrument in cultivating the moral waste. The spirit of devotedness with which he entered on his work, augured well for his future success. In an early communication he expressed the high gratification which he felt both in the country where he had fixed his residence, and in the sphere of labour which providence had marked out to him. 'Allow me,' he says, 'now to state, that I am very happy in my people, my labours, and my locality. As friend Jonathan says, Upper Canada is a handsome, smart place, airily and healthfully situated. Indeed, patients visit us (but not of course in such numbers) as they do the Bridge of Allan, to get the benefit of our salt baths. To you salt water is of course no rarity; but to us, situated 500 miles from the ocean, it is quite a treat. Such springs, however, are found here and there through the country. I relish my labours; they are easy and pleasant,—I mean physically easy. I have less travelling than the most of my brethren. Sixteen miles each Lord's day is no unusual thing; it is the common thing with the majority. Mine do not extend eight at present; and when our church is opened, the probability is I will preach the whole day in St. Catherines; it being believed that such an arrangement will not speedily increase our numbers here, while our stations at Therold and Port Dalhousie (only four and three and a half miles respectively) will not be much injured, especially as many of our friends at these places have horses and waggons of their own. What with the cer-

tainty of our town's growth, and other favouring circumstances, there is strong probability that we shall have, not long hence, a very respectable congregation. My prayer and corresponding labours are "that it may walk in the fear of the Lord, and in the comfort of the Holy Ghost," and so it cannot fail of being enlarged. For my own part, I do not see how I can lay claim to having made sacrifices in having come to Canada. With the exception of distance from relations, and from the land of my birth (a pretty large exception certainly), I scarcely want a thing one might have expected in Scotland. I believe many of our home ministers are not so well situated for the post-office conveyances and society as we are here. I say this to show how much contentment I feel. No feeling of regret has passed through my mind at coming to the western world. I rejoice at having taken the step, and would rejoice the more if some half score of our probationary friends would come to the same resolution, and devote themselves to the Canadian field. In the eye of reason and christian philanthropy they would never repent.'

Mr. William Barrie, whose name has already been mentioned as one of the six labourers sent out by the mission committee during the year 1841, arrived in Canada toward the close of the year now mentioned, and he had not laboured long when he received a call from the congregations of Eramosa and Nichol. He was not, however, inducted into the pastoral charge of these congregations until the beginning of the year 1843. His account of the mission field occupied by the Secession Church in Canada is interesting, and shows both the great need there was for a pure dispensation of the gospel being sent to that country, and also the difficulties which those who were first employed in cultivating the field had to encounter: 'Our mission field in Canada is, in some respects, like the home mission field in Scotland, but is much more stubborn and difficult to cultivate. The object of people in coming to this country is to better their worldly circumstances; and, buoyant with the hope of acquiring in a few

years a comfortable independence, they settle in the bush, where they expend their time and their strength in labours that would be thought, were it compulsory, a more horrible punishment than the being sent to the hulks. It might certainly be expected that religious people would, before immuring themselves in the forest, seriously inquire, Shall we have the privilege of gospel ordinances? But such an important inquiry is by very few persons seriously made. The prospective advantages of mere animal enjoyment are wilfully allowed to outweigh the loss of the public ordinances of religion. The idea of recovering their former religious privileges comes not across their mind, until they are physically broken down and worn out by years of hard labour in felling trees. By this time, however, their affections are in bondage to land and dollars, and this enslavement offers a more formidable opposition to the success of the christian missionary than the dumb idols and gross superstitions of the heathen. The love of the world has here, as elsewhere, drowned more souls in destruction and perdition than perhaps all other sins put together. The first three or four years of life in the bush are inseparably connected with many privations and inconveniences, but it is astonishing how soon men become reconciled to it, and even like it. No person ever wearies from the want of something to do, and few adults eat long that do not work. It takes comparatively little wealth to raise a man to the position of a gentleman, and all classes are guessing how or by what means they can gain this, or calculating on gaining it, or going ahead towards it, in some direction or other. They are generally the veriest slaves in the world, for they are all slaves to themselves, and therefore present to the christian missionary a much more stubborn soil to cultivate than the African slaves in Virginia.'

Mr. Barrie, like the other brethren in Canada, had his hands full of employment; for, in addition to the congregations of Eramosa and Nichol, over which he was ordained, he gave a stated supply of sermon to Guelph, and he preached more or

less frequently at the village of Elora, and in the township of Esqueewing. Giving an account of the religious state of the district in which he laboured, he says: 'Ignorance of the doctrines of the gospel greatly prevails, and practical religion is very much neglected. The education of the young, until very lately, was almost entirely neglected. Parents needed the services of their children as soon as they were able to do anything, and being able to gather chips as soon as they were able to go to school, they set them to chip-gathering. The schools were also few and far between, and few parents had money to pay schoolmasters. I asked a mother, some time ago, how she brought up her children. She replied, "And sure, sir, we don't bring them up at all in this country: they just grow up!" Many of the youth of the old settlers are therefore regular naturals—very illiterate, but they are generally shrewd and active. Government is now, however, doing something efficiently towards getting the youth of the province educated, and Sabbath-school teaching is much more attended to than it has been in times past. These improvements, however, have not yet reached my near neighbours of the six nations. This is truly a penal settlement, into which the scum of society and floating poverty of the province have been driven. They have not, so far as I know, either a church or a school; and a more irreligious, immoral, and wretchedly poor people are not, I am persuaded, to be found in any land. I am sorry that I cannot find time to visit them now and then.'

When Mr. Barrie was ordained, it was arranged that he should preach two Sabbaths in Eramosa, and one in Nichol alternately. On his second Sabbath in Eramosa he commenced public worship at ten o'clock A.M., dismissed the congregation at a quarter past twelve, rode off to the town of Guelph, a distance of fully eight miles, commenced divine service there at two o'clock, and, dismissing a little past four, returned the same evening to Eramosa. Well might he, after a trial of this kind of labour, in writing to a friend, say: 'The greater part of our

ministers have by far too extensive fields of labour. My own field of labour is as large as the three Lothians, and my charge is so onerous that I feel almost overwhelmed with it. I have ten times more travelling than when I was a preacher in Scotland.' Though it was arranged that the congregation in Nichol were to have a sermon every third Sabbath, yet, from the want of preachers in the province, they seldom had sermon more than once a month, and sometimes not above once in five weeks. A few years after Mr. Barrie's settlement, a church was erected in the village of Elora, and the station in Nichol being only two miles and a half distant from that village, the two congregations united in giving a call to a minister, who divided his labours among them, preaching in the forenoon at the one station, and in the afternoon at the other. The result was, that Mr. Barrie demitted his charge of the congregation in Nichol, and gave his services as pastor entirely to the people of Eramosa.

The United Associate Synod, at their meeting in May 1843, had under their consideration a proposal made by the brethren in Canada, that they be permitted to constitute themselves into a Synod. The following resolution was adopted by the Synod on the subject: 'That the Canadian presbytery be instructed to arrange themselves into as many separate presbyteries as may be found advantageous, and to form themselves at the same time into a Synod, exercising all ecclesiastical authority over their own church competent to a supreme court, provided always that they continue to transmit to this Synod their minutes, reports of labours, and other communications, as heretofore.' In accordance with this resolution, the missionary presbytery of the Canadas met at Hamilton on the 27th of July 1843, and constituted themselves into a Synod, under the designation of 'The Missionary Synod of Canada, in connection with the Associate Secession Church in Scotland.' In connection with the Synod there were four presbyteries, namely, the presbyteries of London, Flamborough, Toronto, and Canada East. At this meeting, the Missionary Synod agreed to form

a theological institution, with a view to train up young men for the office of the holy ministry. In an address which they issued on the subject, they assigned the following reasons for adopting this measure: *First*, the difficulty of obtaining a sufficient supply of preachers from the mother country; *second*, they considered that a native ministry, if equally qualified, would be more useful; *third*, pious young men in their own congregations, who were desirous of devoting themselves to the work of the ministry, were prevented, by the present system, from getting their wish gratified. The following were the arrangements adopted with regard to the education and superintendence of the students: 'The Synod proposes not only to give the necessary educational qualification, but to give it in such a way that the moral principles and warm religious feelings of the student shall be guarded, as far as they can be guarded, from those temptations to which, in all large establishments, they are more or less exposed. The means by which the Synod proposes to effect this, is by placing the students under a professor chosen from among themselves, who shall have the superintendence of their morals as well as their studies. The whole scheme is so arranged as to communicate the necessary education in as short a time as is consistent with efficiency. The whole course, for the present, will be gone through within four years. Those who enter with the necessary amount of scholarship may start at an advanced stage of the course. Another recommendation of the Synod's plan is its cheapness. The whole education, literary and theological, is given *free*. The students will have to pay only for their board, which has been fixed at a rate so low as merely to cover the outlay.' The person who was appointed to take charge of the theological institution, was Mr. William Proudfoot, minister of London, who was well qualified, both by his talents and learning, for the important trust committed to him. Mr. Proudfoot commenced his labours as theological professor in 1844.

The brethren in Canada urged upon the Synod at home the

necessity of sending out additional labourers. They stated that, though a reinforcement of thirty or forty missionaries were sent, abundant employment could be found for them all, and there was great need for their services. But the Synod at this period were straitened for funds, and they were at a loss also for agents. To meet the demands that were made upon them by the brethren in Canada, they were able to send out to that country only two missionaries during the year 1843. Mr. Charles Fletcher was ordained by the presbytery of Cupar in Fife, and sent to supply a congregation in Chippawa; and Mr. James M'Fadyen, probationer, was sent to supply a congregation in Rochester. Mr. Fletcher, on his arrival in Canada, was inducted by the presbytery of Flamborough into the pastoral charge of the congregation of Chippawa; but after labouring in it for a short period, he demitted his charge on account of divisions existing in the congregation; and having received a call from the congregation of Goderich, he was inducted into the pastoral charge of that congregation on the 6th October 1847. Mr. M'Fadyen left this country for his destination in the month of April 1843; and on the 11th of October, the same year, he was ordained by the presbytery of Toronto at Rochester. This town is situated in the state of New York, on the banks of the river Genesee, near the Falls, and contains a considerable population with a number of churches. The congregation over which Mr. M'Fadyen was ordained was a small one, consisting only of twenty-five members. At the first communion that was celebrated after his ordination, twenty-nine were added to the number. They did not continue long in connection with the Secession Church; for Mr. M'Fadyen had been ordained only for a short period, when they presented a paper to the presbytery of Toronto, assigning reasons for withdrawing from the Canadian Synod and connecting themselves with the General Assembly of Old School Presbyterians of the United States. The chief reasons which they assigned for taking this step were, that their congregation being situated in a foreign land, could not receive that fostering

aid from the parent society at home, so needful to them as an infant body; that on account of the distance from their brethren in Canada, they were in a great measure deprived of the privilege and benefit arising from presbyterial meetings; and that, by connecting themselves with the General Assembly, they had the prospect of receiving more immediate and efficient assistance, and would thereby be sooner able not only to support themselves, but to afford help to others. Though Mr. M'Fadyen at first withdrew, along with his congregation, from the Missionary Synod of Canada, yet his separation from it appears to have been only temporary, for I find him mentioned after this period as having charge, in connection with the Synod, of the congregation of Chatham. He laboured only for a short period in this place, when he was obliged to resign his charge on account of ill health, and returned with his family to Scotland.

The church at home felt the importance of supplying the spiritual wants of Canada. A gratifying instance of this deserves to be recorded. The congregation of Regent Place, Glasgow, under the inspection of the Rev. Dr. Heugh, in a communication addressed at this period to the mission committee, stated that it was their intention to give fifty pounds to each of twenty missionaries, who should be sent out to Canada during the ensuing three years. The worthy pastor of that congregation, in transmitting this communication, appended to it the following cheering statement: 'You see all we want is good men to go, and the Lord will open the hearts of his people at home to supply the funds that are necessary. I have seen much of this enlargement of heart of late.'

With the view of procuring the necessary supply of missionaries, the committee of the United Associate Synod prepared an address on the subject of missions, and sent a copy to each of the preachers under the inspection of the Synod, calling their attention to the urgency of the case, and requiring them to offer their services. During the year 1844, only one individual offered himself for missionary labour in Canada, namely,

Mr. Walter Scott, who left this country in the month of August in the year now mentioned; and, on the 14th of May, the following year, he was ordained to the pastoral charge of the congregation of Richmond-hill, in the presbytery of Toronto.

He was followed in 1845 by Messrs. William Aitken and Robert Torrance. Mr. Aitken had been for some time ordained in the United Associate congregation of St. Andrews in Scotland; when, after a few years' labour, he resigned his charge of that congregation, and joined the missionary brethren in Canada. He received a call from the congregation of Smith's Falls, in Canada East, and he was inducted into the pastoral charge of that congregation on the 14th of May 1846. In the account which the Synod's deputation gave of their visit to this place, it is stated that 'Smith's Falls is a village or town, so called from certain falls in the neighbourhood (of insignificant magnitude), and from the proprietor of the land adjoining them. Twenty years ago the whole was a forest; fifteen years ago a few clearances were to be seen, chiefly occupied by the huts of the labourers on the canal; now there is a population of at least 700, chiefly Scotch. Those with whom we came into contact were mostly from the border, and had originally belonged to the Secession or Relief Church.' . . . 'They have become, since Mr. Aitken's induction, a flourishing congregation of about seventy members, the average audience being 160. From the beginning they have of themselves defrayed the whole of the expenses connected with the station, and without foreign aid have raised £150 towards the building of a church, which sum will suffice for everything but the pews, which will require £40 additional. We were delighted with the appearance of things in this quarter. We found a people distinguished for intelligence, worldly comfort, regard for divine ordinances, and attachment to their minister.'

Mr. Torrance made an offer of his service for missionary labour in Canada, while he was yet a student attending the Divinity Hall. In the month of September 1845, he received

licence from the presbytery of Dunfermline to preach; and in the following month he sailed for his destination. After he had made the tour of the vacant congregations in Canada, competing calls were given him by three congregations. The competition was decided in favour of Guelph, an important station in Wellington district, Canada West. This station had been favoured, for a short time, with the energetic ministrations of Mr. Barrie, who, after his settlement at Eramosa, had it under his charge, and visited it every third Sabbath. At the time of Mr. Torrance's ordination, which took place in the beginning of November 1846, the membership of the congregation amounted to nearly one hundred. Mr. Torrance's impressions of Canada, like those of the brethren who had gone before him, were highly favourable. 'We have,' he says, 'a most interesting missionary field in this place. If the Synod and preachers at home had acted with that energy and cheerfulness which they should have displayed, there can be little question but that this would be a province of Seceders. Our church is still the most popular in almost every part where I have been, and although much has been lost, yet, were there to come out a supply of young men from the old country, willing to labour, and imbued with the spirit which animated the founders of the Secession at home, and prepared to encounter some inconvenience for a time, much might be retrieved, lost ground would be recovered; and, besides, there is abundant room for our church to extend her cords, as a great extent of country remains to be settled.' . . . 'The principles of our denomination seem to be the most prevalent and popular of any department of presbyterianism; and if that supply, which is so eagerly sought after by the people, could be granted by our Synod, there can be little doubt of our congregations fast increasing in strength and in numbers. We are all looking anxiously for the arrival of additional preachers.'

A deputation was sent by the parent church in Scotland to visit, during the summer of 1846, the missionary churches of Canada and Nova Scotia. This deputation consisted of Mr.

Robert Paterson, minister of Kirkwall in Orkney; Mr. James Robertson, minister of Portsburgh in Edinburgh; and Mr. David Anderson, a member of the Greyfriars' session in Glasgow. The object of the deputation was to inquire into the state of the missionary churches, to ascertain what the church at home could more efficiently do for them, and to provoke the congregations to love and to energy. The hands of the transatlantic brethren were greatly strengthened, and their hearts cheered, by the presence and friendly counsels of their brethren from Scotland. The deputation left this country on the 19th of May, and they returned on the 29th of August; and the churches at home were gladdened by the account which they gave of the zeal, and energy, and self-denial of the brethren whom they had visited. In giving an account of the state of matters in Canada, they gave the following summary of what had been effected by the labours of the missionaries in that province: 'The results of your mission to Canada are gratifying in a high degree. That in 1832 you should have sent out two of your ministers, and that in fourteen years you should have had a Synod and four presbyteries, with forty-six congregations, and as many places of worship, may not be thought of but without devout wonder. It presents results rarely equalled in the history of missions. Has the mission to Canada been under-estimated? It has. All missions are under-estimated, and this probably to an extent even beyond others; and if so, may it not well be hoped that attention to results will correct the error, and raise the mission to its proper place in the church's affection and care? Let it be rightly looked at, and Canada will be found to be one of the most valuable and attractive jewels in the missionary crown of the Secession Church. But what of ultimate and spiritual results? Has the moral wilderness, like the natural there at many points, become a fruitful field? Have the appliances of salvation been successful? Has visible good been effected? Here, too, though we are on holy ground, and must tread softly, encouragement is

not wanting. In many a neighbourhood the growing indifference of settlers has been arrested, the slumbers of death have been disturbed, and great moral changes are apparent. More than one of the missionaries testified that formerly they could scarcely step from the door on Sabbath without hearing the sound of the axe or the gun, and that now you may travel miles every Sabbath, and for months hear neither. The gospel ministry has been putting forth its restraining and reforming influence, and to some extent producing its fairer and better fruit. There is at least success enough to encourage you to go forward in your work, and to do so with firmer step and redoubled energy.'

The Missionary Synod in Canada were desirous to render their course of theological tuition as complete as possible. With a view to this, they presented a petition to the Synod in Scotland to choose and send out a properly-qualified minister, to be associated, as professor of biblical literature, along with Mr. Proudfoot, who already occupied the situation of theological professor. The Synod unanimously appointed to that important office Mr. James Robertson, minister of Portsburgh in Edinburgh. At the same time, the congregation of Hamilton, in Canada, gave a unanimous call to Mr. Robertson to be their minister; and as this was the place where it was intended that the theological institution should be situated, a strong hope was entertained that Mr. Robertson might be induced by this consideration to accept of the synodical appointment. Mr. Robertson, however, saw it to be his duty, to the regret of all concerned, to decline both the appointment of the Synod and the call of the congregation.

During the summer of 1846, two additional labourers were sent to Canada, namely, Messrs. James A. Dalrymple and John M'Lellan, both of whom had previously occupied charges in this country. Mr. Dalrymple laboured for some time at Thornliebank, near Glasgow; and, having resigned his charge of that congregation, he crossed the Atlantic, and joined the mission

band in Canada. He received calls from the congregations of Detroit, Huntingdon, and Hamilton. He was inducted into the charge of Hamilton. But his labours in this place were of short continuance, for, his health giving way, he returned to his native country. Mr. M'Lellan resigned his charge of the congregation of Bracehead, where he had laboured for a few years, and, crossing the Atlantic, he obtained a settlement at Detroit. Though on the American side of the boundary, this congregation was in connection with the Missionary Synod of Canada. At the period of Mr. M'Lellan's induction, Detroit contained a population of upwards of 14,000, the one-half of which professed the Roman Catholic religion. There were in the town two French Catholic cathedrals, a German Catholic cathedral, and an Irish Catholic church. For the Protestant portion of the population there were one American Presbyterian church (new school), one Congregational, one Methodist, one Baptist, and one Scotch Presbyterian church. A considerable number of the inhabitants were emigrants from Scotland. Mr. Proudfoot, when pleading for a minister to be sent to this place, says: 'Though this congregation is little more than a year old, it has a neat and comfortable meeting-house capable of accommodating 500 persons; 100 members; an audience in the forenoon of 350, and in the afternoon of 450; and it raised during the past year 833 dollars, of which the minister got 500. Let me entreat that a preacher be sent immediately to Detroit.'

In the following year (1847) no fewer than five missionaries left this country for Canada. These were, Mr. George Fisher, who, after receiving his appointment to the mission, was ordained by the presbytery of Dumfries, and Messrs. James Pringle, A. W. Waddell, and A. A. Drummond, preachers, together with Mr. Alexander Henderson, who laboured for several years in the second Associate congregation of Dunblane. The departure of so many missionaries at the same time to Canada afforded a high gratification to the churches at home, being regarded as a cheering symptom of the onward

progress of the missionary spirit among the congregations of the United Synod. Large and highly-interested meetings were held both in Edinburgh and Glasgow, for the purpose of imploring the blessing of Heaven on the brethren, and bidding them God-speed on their mission. Their arrival in Canada excited great joy in the brethren who were labouring in that province, and who were anxiously looking for a reinforcement from the mother country. On the 13th of October 1848, Mr. Fisher was inducted into the charge of the congregation of Esqueewing, but left it after a few years' labour, having renounced his connection with the Synod. Mr. Henderson obtained a settlement at St. Catharine's; but, after labouring for a short period, he resigned his charge, intending to return to this country on account of Mrs. Henderson's health. He, however, died soon after, in Canada. Mr. Drummond was ordained at Brantford on the 20th of October in the year now mentioned. On the 28th of December, the same year, Mr. Waddell was ordained at Pickering; and on the 19th of January 1849, Mr. Pringle was ordained at Centre Road. Concerning this last-mentioned station, I am unable to give any information.

Concerning Brantford, the scene of Mr. Drummond's labours, I have already given some notices. It was one of Mr. Roy's stations, where he preached every third Sabbath evening. He tells us that he never entered the place without having his feelings shocked by the scenes which he witnessed on the Sabbath, such as horse-racing, playing at the football, and other amusements; and his audiences on the Sabbath evening never amounted to more than fifty or sixty. From a communication addressed by Mr. Drummond to the mission committee, a few months after his settlement at Brantford, it appears that a decided improvement had been produced in this place by the preaching of the gospel. Giving an account of the scene of his labours, he says: 'Brantford is a small town, with a population of somewhere about 3000. It is a lovely spot. The Grand river flows past it. The road from Hamilton to London runs

through it. It is not destitute of churches ; we have the English, Roman Catholic, Methodist, Congregationalist, and Baptist, but till lately the Presbyterian was but little known. When I was ordained they had no church. For some time I preached in a rented house ; but a few months ago the congregation purchased a church, built by the American Presbyterians, though not finished, and have commenced repairing it. We would require £200 currency to purchase and repair ; of this, £130 are subscribed. We do not know very well where the rest is to come from, but we trust we shall be carried through our difficulties. I may state that the first subscription for our church is £10 sterling from Kirkwall congregation. The handful of people has done nobly ; the above sum shows their willingness. But for the "hard times," and I doubt not they would have done more. The membership when I was settled was thirty-nine. Eight months have nearly passed ; we have had the sacrament of the Supper dispensed twice ; and now the membership numbers eighty-two. The attendance also is encouraging. Though our seats have been anything but comfortable, having no backs to them, the average attendance during the summer has been greater than in winter, which I think was given in as 150. In good weather we may count upon near 200. Sometimes, as on the sacramental Sabbath, we have near 300, which fills the church. Altogether, we are prospering beyond our expectations. May the good-will of Him who dwelt in the bush rest upon us still, and abide with us ! May He fit us more and more for the arduous work, and enable pastor and people to walk worthy of their vocation !'

Mr. Drummond's labours were apparently blessed in Brantford. The congregation steadily increased, and in a short while became self-supporting. In the statistical returns of the Missionary Synod for 1852, the membership of Brantford is stated at 136 ; the stipend paid to the minister, £130 ; the sum total raised during the year, £167, 16s., and of this sum £20 were devoted to missionary purposes. They were obliged also to

enlarge the accommodation in their place of worship by putting up a gallery.

The congregation of Pickering, over which Mr. Waddell was ordained, was for several years a station under the superintendence of Mr. Thornton, and received from him a monthly supply of sermon. The number of members connected with it at the period of Mr. Waddell's settlement was thirty-nine. The congregation gradually increased in numbers and in influence under the ministry of Mr. Waddell, and became self-sustaining. In the statistical return of the Synod for 1852, it is stated that the average attendance upon public worship was 260; the membership was 154; its religious classes were attended by 100 young persons; connected with the congregation there was a library, containing 850 volumes; the sum total raised during the year was £183, of which sum £95 was paid as stipend to the minister. For what reason I am unable to state, Mr. Waddell resigned his charge of the congregation, after having laboured among them about four years and a half.

On the 13th of May 1847, the union between the United Secession and Relief churches took place in Scotland. At the meeting of the Missionary Synod in Canada, in the month of July the same year, they expressed their cordial concurrence in the auspicious event that had taken place, and they entered upon their record the following minute: 'The Synod having heard that the long contemplated union between the United Secession and Relief churches took place on the 13th May last, resolved—That this Synod participates in the joy which such an event must have diffused among the churches of both Synods. They regard the union as an evidence that God is with that portion of his church. They admire the wisdom and prudence which have characterized the means used for ripening the churches for this union; and they regard these as a ground for believing that the union will be permanent, cordial, and highly beneficial to the interests of evangelical truth. They

desire to express their unfeigned gratitude to the United Secession Church for their renewed expressions of their paternal and christian regards in sending a supply of five preachers this season, and also for the concern they have taken to procure a suitable person to act as a professor of divinity for Canada, but which, they regret to say, has failed for the present; and they trust that the United Presbyterian Church will continue to cherish the mission in Canada with increased interest, so that the bonds of affection may be strengthened yet more and more. And it is the prayer of this Synod that the King and Head of the church may abundantly bless and prosper the United Presbyterian Church.' The Synod resolved at the same time, that their designation be altered from the Missionary Synod in Canada, in connection with the United Associate Synod in Scotland, to the 'Synod of the United Presbyterian Church in Canada, in connection with the United Presbyterian Church in Scotland, formerly the United Secession and Relief Churches.'

In the middle of June 1848, Mr. Peter D. Muir sailed for Canada, with the view of joining the mission band in that country. He arrived at Montreal in the end of July, and on the 19th of October he was ordained at Huntingdon. This station is in Canada East—about fifty miles from Montreal. It is situated on the river Chateauguay, and not far distant from the line that separates Canada from the United States. The membership of this congregation, at the period of Mr. Muir's ordination, was about 107. They had met with several disappointments in not obtaining a minister, and they were beginning to be discouraged; but Mr. Muir's settlement amongst them greatly revived them. He was most abundant in his labours, and was much encouraged by the eagerness which they manifested to profit by his instructions. 'I have found my people,' he says, 'affectionate, attentive, and teachable. I have seen all of them in their own houses, most of them several times in regular visitation and occasional calls, and everywhere I have

been received with a heartiness of affection, and a readiness to submit both to counsel and reproof, which is I cannot tell you how exhilarating, and which makes me hope for much fruit if I am spared to labour amongst them.' . . . 'Very early in the winter I opened two juvenile classes, one in Huntingdon, and the other in St. Michaels, and four adult classes—a male and a female for Huntingdon, and the same for St. Michaels,—the juvenile classes meeting weekly before each meeting for worship on Sabbath, and the adult classes fortnightly, before and after the prayer meeting. There may be about seventy children attending the one, and between sixty and seventy adults attending the other set of classes. In both, the church generally take great interest: we generally have a full attendance of the people to hear the children catechised; and all who are present at the prayer meeting, wait to hear the male adult class examined.' . . . 'Our attendance at public worship is equally encouraging, though in Huntingdon, or the village, as we call it, we have had to contend with a severe winter and a most uncomfortable place of meeting. We have had the sacrament twice administered since my ordination, and I trust with much real benefit. At our first sacrament we added fourteen to our roll of membership, of whom I have good hopes that they will prove faithful servants of our Lord Jesus. We have again several candidates for church membership, and in my adult classes I can distinguish others who seem seriously impressed. The church has lately elected five to the office of the eldership. My session formerly was exceedingly inadequate, being only three in number; and yet, in duty, I could not omit to mention as forming a large element in my grounds of thankfulness, the character of these three. They are old and failing in strength, two of them especially almost at the verge of life; and such to me is the comfort of their simple piety and thoroughly christian affection, that I know not how I could exchange them for two strong men and be myself the gainer. The church, however, will, I trust, gain much, and myself also, from the new acces-

sion. Thus far, you will agree with me, there is abundant reason to thank God and take courage.'

Mr. Andrew Kennedy, whose induction into La Chute has already been mentioned, after labouring a few years in that locality, resigned his charge, and was employed as an evangelist, visiting and preaching in some of the more destitute districts of Canada West. In some of the places which he visited, he found a deplorable want of the means of grace; and from many a lonely spot a loud and bitter cry was raised by the inhabitants 'to come over and help them.' In not a few instances, emigrants from Scotland, who had enjoyed the privileges of the gospel in their native land, had taken up their abode in the midst of woods or on the margin of some river, where no minister ever visited them, and where they were in danger of sinking into a state of heathenism. Concerning a colony which was settled on the margin of the river Sydenham, he says: 'Along the course of this stream I have visited four places, and at some of them a Presbyterian preacher had never been heard before. Great need of instruction exists. I state emphatically that this is truly a destitute quarter, extending between twenty and thirty miles to the mouth of the river on the St. Clair. I found a few scattered families who had belonged to the Secession Church in Scotland—one of them, indeed, to my own congregation at Keith—respectable, intelligent, pious people. They are now in the moral wilderness, and feel it deeply. My heart yearns for them in their situation. They and their neighbours, many of whom, I fear, are in darkness of mind, are entitled to strong sympathy. It would be a very good thing if, when any of our people in Scotland, and other professors of godliness, feel disposed to emigrate, they would make it a particular point to be informed, either before leaving home or on their arrival at Canada, where they might both get good land, and be within reach of gospel ordinances according to their mind, to comfort and keep their souls under the toils of labour in the woods, and amid a mixed population,

too many of whom mind only earthly things. Again and again have I met with individuals who had too much reason to say, "We once went to the house of God with the multitude who kept his holy day, but now we are far from such hallowed scenes." Concerning another colony who had pitched their tabernacle on the margin of Lake Huron, he says: 'At the head of Ashfield I preached on one Sabbath to a settlement of Scotch Highlanders, twenty miles beyond Goderich, on the shore of Lake Huron, and in going to them had some difficulty in riding along the beach of the lake, for often I had to ride rather deep into the water to make a circuit of large trees which from the steep banks had fallen into the lake. These Highlanders numbered about twenty families, and had been five or six years located. During all that time they had never been visited by a minister but once, and I was their second visitor of that kind. They are almost entirely isolated. Beyond them the land is unoccupied, and on this side of them their nearest neighbours are a settlement of Irish Romanists, with whom they have little intercourse; and, from what I saw of them, they appear to be in a state of deplorable mental debasement. Among these secluded Highlanders, contrasted strikingly in character with the Irish Papists near them, I was glad to find a very commendable practice. Destitute of public Sabbath advantages, they meet together on that day at several places in succession; and when I asked them what were their exercises at these meetings, they told me that they read the Scriptures, sang psalms, prayed, and said the Shorter Catechism to each other. Thus they occupy some hours of every Sabbath, and do what they can to keep up the Lord's day among them. This practice is well fitted to lead the young among them to remember the Sabbath-day to keep it holy.'

The church at home did not turn a deaf ear to the cry that was raised from these destitute localities. Every effort was made to procure suitable labourers to cultivate these moral wastes. Mr. John Duff, who was for some time ordained at

Dalry in Ayrshire, offered his services for missionary labour in Canada, and sailed for that country in the month of May 1849. Mr. John Logie sailed along with him on the same errand. These two brethren were followed in the month of June, the same year, by Mr. John Ewing, a brother connected with the Associate Presbytery of Ireland. After a short period spent in visiting the congregations, Mr. Duff was inducted, in the beginning of October, into the pastoral charge of the congregations of Vaughan and Albion. In an early communication which he sent home after his induction, he says: 'I have gotten two congregations in connection with the presbytery of Toronto—one in the township of Vaughan, the other in the township of Albion, about eight miles distant. I reside in Vaughan; leave on the Sabbath morning, commence public worship at a quarter-past ten in Albion, come back, and commence in Vaughan at half-past two. In Albion the membership is forty, and the average attendance about seventy. There is a good church, but it is not seated yet—they use forms. They are in debt £10 currency. In Vaughan the membership is thirty-one, and average attendance about eighty. Preach in a schoolroom. They are purposing having a church this summer. The difficulty is to fix the site for the increase of the congregation. They (that is, both congregations) promised £75 currency of stipend for the first year, and to increase it as they were able. I have visited them all in both places, and likewise several families around. The Lord's Supper was dispensed in Albion on the second Sabbath of February, and we had a very comfortable day. A few families from this went up and joined with the Albion people in the observance of this holy ordinance. We commenced about eleven, and concluded a little before four. We had no interval, and it was refreshing to see the undivided attention which the people gave all the time.'

Mr. Duff, referring to the kind of labourers which the ministerial work in Canada required, says: 'Indeed, nothing will do for this province but men who are determined to labour. A

faint-hearted Israelite will not do here. All are pushing forward, and if we wish to succeed, we must catch their spirit as well as their phrase—"Go ahead." The work of a minister here is somewhat different from what it is at home. So much travelling, especially when the roads are bad, is very fatiguing; and when you have an occasional threat of being thrown either from your saddle or from a waggon, it has really a tendency to scatter one's ideas. But these are trifles, and I do love the country and the work. If the constraining influence of the love of Christ is felt, what difficulties will not be overcome, what dangers will not be braved?"

After Mr. Duff had laboured about a year in Vaughan and Albion, he received a call from the congregations of Irvine and Elora. He deemed it his duty to accept of the call, and he was inducted into his new charge on the 23d of October 1851. Irvine was one of the stations connected with Mr. Barrie's congregation of Eramosa; and at the period of Mr. Barrie's settlement in 1843, it was agreed that he should preach every third Sabbath at Irvine; but owing to the scarcity of preachers, he was not able to give them sermon more than once a month, and sometimes only once in five weeks. The people, however, much to their credit, kept steady in their profession, and showed much life and vigour as a working congregation. They supplemented the want of ordinances by meeting on the Sabbath, engaging in praise and prayer, and reading the Scriptures, and frequently a sermon. They held fellowship meetings during the week, and kept a Sabbath school, which was most efficiently conducted by some of their members; and, after a few years, their congregation had increased so much that they made an effort to obtain the services of Mr. Barrie wholly to themselves. But in this they were unsuccessful. After this they united along with the congregation of Elora in giving a call, as above stated, to Mr. Duff. Elora being a thriving village, and the centre of a considerable population, Mr. Duff made it his headquarters; he preached in it every Sabbath forenoon, and in the afternoon he

preached at Irvine. By this settlement Mr. Barrie was relieved of his charge of both of these stations, and they continued to prosper under the ministrations of Mr. Duff.

The Missionary Synod sustained a severe loss in the death of their theological professor, Mr. Proudfoot, which took place on the 16th of January 1851. When the United Associate Synod entered upon a new and more enlarged scheme of missionary operation in Canada, Mr. Proudfoot was one of those who first offered their services for that important work; and during eighteen years he laboured with great zeal and fidelity in cultivating the moral wastes of Canada. No small part of the success which attended the mission, in the early stages of its existence, was owing to his personal exertions in preaching, and to the sound discretion which he manifested in directing the steps of those who followed him into the field of labour. He possessed a cultivated mind, a fine taste, an extensive acquaintance with the various departments of theology, unaffected piety, and a dignified bearing; and he was eminently qualified, both by his talents and acquirements, for the important trust committed to him by the Missionary Synod, when they assigned to him the task of superintending the studies of the young men whose views were directed to the office of the holy ministry. The writer of these pages was intimately associated with him as a fellow-student and a friend during the successive years of his curriculum, while engaged in prosecuting his studies under the venerable Dr. Lawson of Selkirk, and he feels a melancholy pleasure in bearing this public testimony to the excellence and worth of one who stood deservedly high as an accomplished scholar, a sincere Christian, and a faithful, devoted minister of the gospel.

The Missionary Synod, instead of appointing one of their own number to succeed Mr. Proudfoot in the professorial chair, made an application to the Synod in Scotland to look out for a person whom they could recommend as properly qualified to discharge the duties of the professorship. This matter being

remitted by the Synod to the Board of Missions, the Board unanimously agreed to recommend to the Synod in Canada Dr. John Taylor, minister of Auchtermuchty, 'as, in their judgment, a person peculiarly fitted, from his many and varied attainments, to discharge the onerous and very responsible duties of this important office.' At a meeting of the Canadian Synod, held at Hamilton, on the 7th of April 1852, the nomination of the Board was most cordially approved of, and Dr. Taylor received a formal and unanimous invitation to become professor to the Missionary Synod. The following resolutions were adopted by the Synod in reference to this matter :

'1. That this Synod feel greatly encouraged and cheered by the evidences before them of the deep interest which the Synod and Board of Missions in Scotland have manifested in regard to the Canadian church ; and do further most cordially tender thanks for the activity, persevering diligence, and judgment evinced in the matter of the professorship, and especially in now bringing it, as they have, to so desirable an issue. 2. That the nomination, by the Board, of the Rev. Dr. John Taylor of Auchtermuchty as professor, being most cordially approved of by this Synod, they do forthwith call and invite him to Canada in that capacity.'

Dr. Taylor accepted of the invitation thus given. He resigned his charge of the congregation in Auchtermuchty, left Scotland in the beginning of June, and arrived in safety at New York on the 16th of the same month. 'We had sermon,' he says, 'twice each Sabbath we were at sea ; and, with the exception of a few evenings at the first, we had *family* worship always at nine P.M. The attendance at all these services was good ; perfect external decency was maintained, and in some cases I thought the attention was very marked. Messrs. Scott, Greig and myself officiated in rotation. At New York, where we, remained till Friday evening, we found the weather excessively hot, but were comforted by hearing the inhabitants saying that it was very seldom hotter. We spent the Sabbath at Albany,

and attended both the Presbyterian churches. The interior of these places of worship, especially of the first (Dr. Campbell's), surpassed any I had ever seen, except *perhaps* the Chapel Royal at Windsor. We heard also two very good sermons, especially in Dr. Sprague's, by Dr. Kennedy of the Dutch Reformed; but what with organs, choirs, and splendour of one kind and another, I had difficulty in believing that I had not fallen among Episcopalians, and certainly was anything but reminded of the "meeting-houses" in the fatherland. Our journey through the States was tolerably agreeable. In our passage across Lake Ontario some of us maintain that we suffered more than in crossing the Atlantic. We have great reason, however, to be thankful for what fretted us at first, that we could not get a boat on the evening of our arrival at Rochester. That night proved excessively stormy; considerable damage was done; and the old seasoned stewardess told us that, in crossing from Toronto, she was like to die of sickness. But all that is past, and we have unspeakable reason to bless our Father in heaven that here we find ourselves in peace and in comfort, and have already met with a number of friends, most of them from the "old country," and some of them from Gala Water and Tweedside, who know all our kith and kin, and are every one more anxious than another to treat us with respect and kindness.'

Dr. Taylor commenced his first session, as theological professor at Toronto, on the 8th of August 1852. A large attendance of ministers was present on the occasion to welcome the new professor. The meeting was opened with devotional exercises by Dr. Ferrier, and the inaugural address was delivered by Dr. Taylor. The number of students who attended during the session was nine. 'I had reason, upon the whole,' says Dr. Taylor, 'to be highly satisfied with the young men. The opportunities of some of them, in the way of preparatory education, had been exceedingly limited; but they were remarkably earnest and diligent, and I could not but wonder at

the progress they had made and continued to make. Their general deportment was excellent, and I am somewhat sanguine in the hope that they will prove no discredit to our church.'

A few months after Dr. Taylor took up his abode in Toronto, a second congregation, in connection with the Missionary Synod, was formed in that city. They gave a unanimous call to Dr. Taylor to be their pastor, and he was inducted into the charge of the new congregation on the 23d of November 1853. In a communication addressed to the Mission Board soon after his induction, he says: 'I am already experiencing real comfort in this small congregation, for which, in its infantile feebleness, I implore the sympathy and prayers of the church at home, in respect and affection for which it shall, if God mercifully spare me, be assiduously nurtured. Its handful of members are at present pervaded by an excellent spirit. They are devising liberal things. Of their kindness to myself I have reason to be ashamed. Their numbers are steadily increasing; and, if I do not deceive myself, I begin to discover indications of progress in matters of higher importance. Certainly it never was my privilege to address an audience more attentive; and I earnestly hope that, by the divine blessing, some fruit will by and by appear.'

Mr. Alexander Kennedy, who had been for several years a missionary in Trinidad, in connection with the United Secession Church, removed from that island, on account of his health, to Canada, and was inducted into the pastoral charge of the congregation of Darlington, in the presbytery of Toronto, in the month of December 1850. Another addition was made to the Missionary Synod about the same time, by the accession of Dr. Andrew Ferrier, who was for a considerable period a minister of the United Secession Church in Scotland, first at Newarthill and afterward at Airdrie; and having demitted his charge of the congregation of Airdrie, he crossed the Atlantic, and obtained a settlement in Caledonia, Canada West, in connection with the Free Church. His views on the voluntary

church question not harmonizing with those that are held by that church, a separation between them took place, when he and the greater part of his congregation connected themselves with the Missionary Synod. Mr. John Hogg, minister of Queensberry Street congregation, Dumfries, resigned his charge of that congregation; and having emigrated to Canada, he was inducted, during the summer of 1851, into the charge of the congregation of Hamilton, in the presbytery of Flamborough. On the 27th of June, in the same year, Mr. Thomas Dickson, a preacher in connection with the Free Church, having withdrawn from the communion of that church, was ordained by the presbytery of Toronto to the pastoral charge of the congregation of Caledon.

During the year 1852, a reinforcement was made to the brethren in Canada, by four preachers being sent from Scotland; these were Messrs. William Dickson, Patrick Greig, William Deas, and Matthew Barr. Mr. Dickson, soon after his arrival in the country, was ordained over the congregations of Vaughan and Albion. He laboured only a short period in these congregations, when he received a call from the congregation of Thorold, and was inducted into that charge in the beginning of August 1854. Mr. Greig was ordained to the pastoral charge of the congregation of Mount Pleasant on the 19th of July 1853; and on the 7th of September, in the same year, Mr. Deas was ordained over the united congregations of Adelaide and Warwick. During the following year, in the month of March, Mr. Barr was ordained at M'Killop. The following notice given of this congregation, shows the excellent training which it received under Mr. Barr's ministry: 'I have now,' he says, 'been fully a year over this charge. During that period, under the blessing of God, in addition to preaching every Sabbath to the congregation, I have taught a Bible class throughout last summer, consisting of about fifty young persons; formed and kept up two weekly prayer meetings; preached several times in the township of Grey; formed and supplied

two stations, at which I preach once a fortnight—the one at Clinton, eight miles off, the other at Hullit, about seven miles off; formed a Sabbath-school library, consisting of 120 volumes; procured a communion service; ordained two additional elders, and received twenty-six additional members; and the congregation has paid off about £100 of debt. I have received from the congregation £80 currency. Since the day of my ordination here, I decline receiving anything from the mission funds, on the principle that the congregation are able to sustain their own minister. The enclosed cheque for £5 is from the congregation of M'Killop, through me—for the Calabar mission, £2; for the Jamaica mission, £3.'

As the number of congregations in connection with the Synod was now considerably increased, and as some of the brethren had a great distance to travel in order to attend the meetings of presbytery, it was deemed proper that some new presbyteries should be formed. To the presbyteries previously existing, there were added those of Wellington, Durham, Lanark, and Brant; so that the Synod now included in it eight presbyteries instead of four. In these presbyteries there were no fewer than seventeen vacancies, anxiously waiting to receive a supply of preachers from the mother country. At a meeting of the Synod, held at Toronto in June 1853, the following resolution was adopted: 'That the Synod, taking into consideration the many obligations under which it lies to the parent church, for the many substantial tokens of beneficence and kindness which it has given to it, takes this opportunity of expressing its cordial thanks for these; taking also into consideration the great scarcity of preachers, and also the urgent calls from the many vacant congregations for settled pastors, agrees earnestly to solicit the co-operation of the Mission Board in Scotland, with a view to procure the services of at least ten additional preachers.'

At this period exploratory journeys were made by several members of Synod, for the purpose of inquiring into the

spiritual state of a large tract of country, which had only been recently settled, and where there was a lamentable deficiency of the means of grace. The tract referred to is that part of Canada West which extends from the western extremity of Lake Ontario to the north-eastern shore of Lake Huron, and which stretches away north to Lake Simcoe and Owen Sound. This extensive and fertile region had hitherto received comparatively little attention from the Missionary Synod, for two reasons—first, because the time of the brethren, on account of the fewness of their number, was fully occupied in supplying the destitute localities that were more immediately within their reach; and, second, because hitherto comparatively few emigrants had made settlements in that part of the country. But the attention of the brethren was now called to this region, and successive visits were paid to it, with the view of examining into its state, and making its solitary places glad with the joyful tidings of the gospel. I shall extract a few statements from the communications of those who first visited this district, that my readers may see what a sad destitution of the means of grace prevailed among the inhabitants, and what difficulties the Synod's missionaries had to encounter while engaged in prosecuting their Master's work in these remote regions. Mr. Barrie of Eramosa visited this district in August 1851, and preached wherever he could find an opportunity. The people received him gladly, and in several places they expressed a desire to have a permanent dispensation of the gospel. They were generally poor. Though they had the first necessities of life, yet there was little or no ready money amongst them, and they were unable without assistance to support gospel ordinances. In one place which he visited, the people told him that his coming seemed like an answer to their prayers, for they had kept up public worship on the Sabbath for a considerable period; and on the preceding Friday they had held a meeting at which they unanimously resolved to petition the presbytery for a supply of sermon. Mr. Barrie went as far north as

Sydenham and Owen Sound, visiting on his way Egremont, Durham, Brant, Holland, and Sullivan. 'I was satisfied,' he says, 'on the whole view of that part of the country, that our church should support at least one missionary in that quarter. There is room, were it like the old country, for half a dozen, but at least we should supply them with one efficient missionary.'

The result of Mr. Barrie's visit was, that at the first meeting of Wellington presbytery, petitions were presented from the people in Holland, Sullivan, and Brant, praying that the presbytery would appoint one of their number to preach and congregate them, with a view to a regular dispensation of gospel ordinances. The prayer of these petitions was unanimously granted; and the presbytery appointed Mr. Barrie to go and preach and examine the people; and to congregate the petitioners belonging to Holland and Sullivan as one congregation, and those belonging to Brant as another. In fulfilling this appointment, Mr. Barrie left Eramosa on the Wednesday before the last Sabbath of September, and called at all the places which he had formerly visited, giving all the encouragement that he could. Giving an account of his journey, he says: 'I found, when at Arthur, that there was a considerable number of Presbyterians in Maryborough, immediately contiguous to Arthur village, and that, if we had preachers, and means to support them, we might at least have a congregation in Maryborough, and another somewhere in Arthur township, if not in the village. Made inquiries at all the other places in going up, and found them pleased that we were taking some interest in their spiritual wellbeing. The weather was very unpropitious on Thursday and Friday; was drenched with rain the whole day. Stopped all Friday night about three miles beyond Durham village, with Mr. Waddell, a United Presbyterian, and made particular inquiries there as to the character of the people, and found that there was a vast amount of carelessness in regard to their spiritual interests. As appointed, preached

in Holland, in the house of Mr. Buchanan, on Sabbath, and intimated that I would now converse with those who wished to be connected with our church, and appointed sermon next day (Monday) at twelve o'clock, when I would examine any others who wished to be admitted. On Monday a few others made application, and some parents wanted to be received, and have baptism for their children that day. Preached at Joseph Buyer's on Thursday night, and received one into communion, and baptized. Preached on Friday night eight miles farther south, and baptized. Reached Brant on Saturday; preached on Sabbath in the house of Mr. Lamont, three miles from Young's Tavern, on the Saugeen. The day being exceedingly unpropitious, the audience was not so large as it would otherwise have been; still it was very respectable. Intimated at the close, as in the case of Holland and Sullivan, that I would examine and receive certificates, with a view of constituting them a congregation in our connection. Intimated that I would preach next day at half-past twelve, and then receive in the ordinary way to the fellowship of the church. Twenty-one applied at that time, and were constituted a congregation in connection with the United Presbyterian Church and presbytery of 'Wellington.' . . . 'As the presbytery had given me three Sabbaths, I had resolved to preach next Sabbath at the mouth of the Saugeen, but could not succeed in getting a raft down; but learned that there was a number there anxious for sermon, and also at Pentagon. Now resolved to preach at Arthur on Sabbath; but on reaching the village on Thursday, found that a Methodist preacher was to occupy the Free meeting-house. Resolved to proceed to Garafrasca, and reached my place of destination on Saturday. Stopped all night with Mr. Donaldson, reeve of the township. Learned that they were all Protestants, and had comparatively little preaching from anybody. The audience was very decent. Preached at two o'clock nine miles distant, and had a very large audience. There are no Catholics in this township; a great many Presbyterians,

but no minister nor meeting-houses. A fine field for missionary operations in connection with our church; but the people are poor.'

Mr. Torrance visited the same district in the summer of 1852. The first Sabbath was spent by him at Brant. His journey to that place is thus described: 'Having left at seven o'clock, we reached Durham village, distant thirteen miles, before twelve. Here I had to leave the stage, as my road struck off to the left hand, through the township of Bentinck into Brant. After dinner, took my carpet-bag in my hand, which, among other articles, contained nine dozen of catechisms, which Mr. Sandilands of Guelph gave me for distribution, cast off my coat as the day was very warm, and proceeded on my journey with four others, having a distance of fifteen miles before me. The heat was excessive; perspiration oozed from every pore. A severe storm of thunder, and lightning, and rain, came about dark. I got thoroughly drenched; and when the road became soaked, I sank so deep in some places that the water came in by the tops of my boots. Reached Mr. Lamont's after nine, where my comfort was duly attended to. Rose next morning considerably rested and refreshed. On Saturday I remained in the house all day, feeling somewhat fagged. On Sabbath preached in the new church of Brant, the first place of worship that has been raised in the township. The building is of logs, the space between which had not been *chinked*; there was no door, neither were there any windows; the boards were just laid down for the floor, and the seats were temporary. Not having been aware that the church was to be occupied on this occasion, I was altogether unprepared with an *opening* sermon; but I prefaced Psalm cxxii. at considerable length, and gave my remarks as direct a bearing as I could upon the circumstances of the congregation; spoke of the kindness of God in putting it into their hearts to build a house to his name, and in allowing them to carry it so far forward in such a short time after their settlement here; said a few words to encourage them in their

work, and pointed out the importance to the locality of having a place for spiritual instruction, and the administration of ordinances. After prayer, I read Psalm lxxvii., dwelling upon ver. 13: "Thy way, O God, is in the sanctuary." At the close of sermon, baptized two children.'

From Brant Mr. Torrance proceeded to Southampton, a small village on the shore of Lake Huron, at the mouth of the Saugeen, originally one of the forts of the Hudson Bay Company. Here he found that a congregation had been formed in connection with the Free Church, and that a young student had been stationed to labour in this locality during the summer. As the people were thus favoured with a partial dispensation of gospel ordinances, Mr. Torrance did not think it proper to intrude upon the labours of others; and, after remaining a night in this place, he crossed the country from Lake Huron to Owen Sound, with the view of visiting some of the villages that were situated in that remote quarter. The account which he gives of his journey from Southampton to Sydenham is interesting:

'Next morning we were prepared by seven o'clock to leave for the village of Sydenham. Two miles from Southampton, on the opposite bank of the river, stands an Indian village, consisting of about twenty families, with a church, where a Methodist missionary labours. Of late some dissatisfaction has crept in among them, and they have applied to Mr. Kribs, Congregational missionary at the head of Colpoys Bay, to be taken under his teaching. From this village it is twenty miles in a direct line through to Sydenham. The only way hitherto has been an Indian trail, just a footpath through the woods; and this is reckoned, including the windings to escape swamps, etc., as at the least twenty-five miles. Having been ferried across the Shaugeen, we walked to the Indian village, and went into a house to inquire which was the track to Sydenham. A squaw was the only inmate, and she would not speak. It is not uncommon for Indians to refuse speaking to a white, although

they may understand our language. Not receiving the desired information, we took what seemed most likely to be the road, and travelled on till past ten o'clock. We then landed in a beaver-meadow, and here our road terminated. We now discovered that, instead of taking the trail, we had taken a sleigh track by which the Indians brought home their hay, which they cut in this meadow. My companion now asked, Shall we proceed, or turn back? We were not on our way. Very probably we might have to remain in the bush all night, and neither of us had matches, nor any way of kindling a fire to keep off the mosquitoes, which were very annoying. My opinion was that we should proceed. I had some idea of the direction in which Sydenham lay. We knew that we were north of the path we should have taken, and, moreover, that there was a road being opened to the south of us—we knew not how many miles—which passed through the township of Derby, and came out on the Gorrefraxa road. Having resolved to go forward, we crossed the beaver-meadow, and struck into the bush, keeping east, so far as we could judge. In a short time we came to a small lake. We now turned west to get round it, which we succeeded in doing, after a good deal of wandering among bushes and rank grass almost as high as my head. Once more into the woods, we turned our faces toward the sun, not knowing how soon we might come to the banks of another lake, land in another beaver-meadow, or in a swamp. I breathed a short prayer for direction, and shortly after we came upon the Indian trail. That was a joyful sight. For the first time since we left the village, were we on our proper road. There could be no mistake, as there was but the one path in all that region.

'We had now been nearly five hours on our way through the bush, and were, in all probability, but a few miles from Southampton. Some time after, we came to the Sable river. Here there is a large jam of timber carried down by the stream when in its swollen state, and lodged, so that the river is of great breadth at this point. It was now after twelve o'clock ;

we could not be more than half way to Sydenham, and more time would be required for the remaining half, because we were not so fresh. About an hour afterwards we came to a clearance; called, and rested ourselves for several minutes. Started once more, and reached the village about six o'clock. I threw myself on a seat, much fatigued, and my feet very sore. Indeed, in taking off my boots, one of my stockings was stained with blood. We could not have walked less than thirty miles that day—by far the longest journey I had ever made on foot at the same time. Shortly after my arrival, Mr. Wylie, from the village of Leith, who had come up in his own small boat to meet the Toronto steamer, called, and kindly took my boots out to get repaired. I remained in the hotel all night, and went home with him next day. Leith you will see marked by the pen to the north-east of Sydenham, along the shore. We reached his place in the afternoon; called upon Mr. Telfer, at one time in the Hudson Bay Company, but now proprietor of the ground on which Leith stands, and of a grist mill; and after tea, went with Mr. Ross, one of the elders of the Lake Shore congregation, to his house, where I remained all night. On Saturday I made a few family calls. Sabbath; preached in the school-house to a large audience; intimated that I would preach again (*D.V.*) on Tuesday, and take steps upon their petition; and sailed up in Mr. Wylie's boat to Sydenham, where I preached again at five o'clock. Here I remained all night, made some calls on Monday, and returned with Mr. Wylie to Leith on Monday afternoon. Having enjoyed the hospitality of himself and lady that night, I walked up to Mr. Ross's next morning, arranged some business preparatory to the meeting, and preached to a very respectable audience. Having read the petition, I stated the principles of our church, and then asked, Were they prepared to carry out their previously-formed resolution of seeking admittance into our connection? The show of hands was unanimously in favour of proceed, and I then intimated that all in membership with the congregation, as it had been,

would be regarded as members still in its United Presbyterian relation. At three o'clock, I preached in a neighbouring house, and baptized some children.'

Mr. Torrance next visited an Indian settlement at Colpoy's Bay. In this settlement there were fifteen families of Indians belonging to the Chippeway tribe. They enjoyed the benefit of the labours of Mr. Kribbs, Congregational missionary. The interpreter being from home, Mr. Torrance had it not in his power to hold any conversation with the Indians. He was desirous to obtain more extensive information concerning the state and history of the various native tribes; but his time did not permit him to make the necessary inquiries. Having reached the utmost limit of his intended journey, he now set his face homeward. On his return, he spent a Sabbath at Holland, where a congregation had been formed in the preceding year, and where he found the people busy preparing a new church. He concludes his interesting narrative with the following remarks: 'After this, I hope to be allowed to remain at home. My congregation cannot prosper, being deprived of so much of my service; my own strength cannot bear so much labour; but what can be done, the cry for ordinances being so loud, and our help so little? I can only refer you to the map, that you may judge of the extent of country. It is not all settled, but settlers are flocking in. In a few instances, there are Free Church students appointed during the vacation months. There is only one settled Presbyterian minister in all the region—Mr. M'Kinnon of Sydenham—the only other preachers being Methodists, some of these being scarcely able to read the Bible. I hope the Board will consider the suggestion or request of the mission committee of Synod here, that you in Scotland would endeavour to procure at least one man for the special purpose of labouring in the Owen Sound district. Regard this as official, and let me know if the Board will entertain the subject. The prospects for a missionary are good, although the people are *very* poor. He must be prepared for undergoing privations,

should be young, pious, and healthy, for much labour will require to be performed.'

During the spring and summer of, 1854, five additional missionaries left Scotland for Canada. These were, Mr. Robert Monteith, who had been for some time ordained at Greenlaw ; Mr. Archibald Cross, who laboured for a few years at West Linton ; Mr. James Watson, Mr. W. C. Young, and Mr. Robert Dewar. The scene of Mr. Monteith's labours in Canada was the settlement of Prince Albert. Giving an account of this settlement, he says : ' You will find it situated in the township of Reach, close to the western side of Lake Scugog, and nearly due north of Whitby, the county town of Ontario. I cannot tell you the precise population—400 or 500 perhaps ; and within a distance of a mile and a half there are three other villages—Borelia, Port Perry, and Manchester, the two former of which are making some progress. In all these, as yet, notwithstanding good dwelling-houses and places of business, there is only one place of worship—a good one, too—belonging to the Wesleyan Methodists. Well, at the close of October last, the presbytery of Durham began to supply this place with preaching, having previously been petitioned to do so. And on the 28th of January the people were duly congregated, and brought out a call in my favour. Having cordially accepted this call, I was duly inducted into my pastoral charge on the 17th instant (April 1856). The Rev. W. C. Young preached, and the Rev. R. Thornton delivered the two charges. I shall not indulge in too sanguine hopes. But hitherto matters have been very encouraging. Repeatedly there have been 200, or upwards, in attendance, and seldom, if ever, under eighty ; while, in every case, my household visitations have been very kindly received. The locality, too, is not a little eligible, being tolerably high, and favourable for health. We have three mails daily, and another every second day, besides a telegraphic office ; and in summer we have two steamers plying daily on the lake. With these and similar advantages, then, I think well of my new home,

and I fondly trust that, under the divine blessing, some good results will follow from my labours, causing gladness in the day of the Lord Jesus.'

The scene of Mr. Cross's labours in Canada was Ingersoll and Woodstock, two thriving villages, the latter being the county town of Oxford county. At first the two congregations were united under his ministry, but latterly a separation took place between them, each claiming the labours of a minister for itself. When Mr. Cross visited these stations during the period of his itinerancy, and before he had the prospect of being inducted into them, he was highly gratified with the excellent spirit which they manifested. In a notice which he gives of these stations, he says: 'The few members who belong to our church are thorough dissenters, out and out voluntaries, and are possessed of a noble spirit. They are building a nice frame church at Woodstock, and a fine brick one at Ingersoll, both of which will be soon opened, and, I believe, as soon cleared of debt, save, it may be, a small sum on the latter. I was much pleased to witness the zeal, almost bordering on enthusiasm, manifested by our people, small as our numbers are at present in these two stations, and could have wished it were in my power to assure them that the Mission Board at home were this year sending out some of the best preachers that could be found. I found in Ingersoll members from the late Mr. Ellis's church, Saltcoats, and in Woodstock some who came from Mr. Cooper's, Fala, and others from my late brother's in Langholm. I have a very high opinion of these two stations, and believe that if they had an able working minister among them, not many years would lapse until each would be able to support a minister of its own.'

In the month of November 1854, Mr. Watson was inducted into the charge of the congregation of Huntingdon, in Canada East. This charge had previously been occupied by Mr. Muir, but had now become vacant. At the period of Mr. Watson's induction, the congregation was not in a prosperous condition. It had become discouraged and disunited, and was burdened

with a debt of £190 currency. The Mission Board had guaranteed to Mr. Watson a salary of £100 sterling for three years; but Mr. Watson, though he received from the congregation in name of stipend no more than £80 currency, spontaneously offered to relieve the Board of this obligation, and to exert himself to free the congregation of their debt, and to make them self-sustaining, on condition of the Board giving him at once £60 sterling. When he had been little more than three years inducted, he had happily accomplished his object. In a communication addressed to the Board, he gives the following account of the favourable change which had taken place in the circumstances of the congregation: 'I am happy to report that we have now accomplished our hope, and regard ourselves as fairly afloat in the capacity of a self-supporting congregation, and untrammelled by debt. My own salary this year is expected to be £100 currency and a free manse, with an acre and half of adjoining land,—no very great income certainly, but there is reason to hope that next year it will be more. Our progress in numbers and in spirit has been gradual since I came hither. The membership was about eighty when I was settled, and now it is above one hundred and twenty. At first we were out of order—prayer meetings had ceased, Sabbath schools had almost gone, and the people were disheartened, somewhat soured, and disunited. All that is now reversed, and we are in pretty good working condition—the result, I verily believe, of the blessing of God upon us, and the growth of intelligent, solid piety. Not that we are perfect—far from it; but still we are much better, both outwardly and inwardly, than we have been.

• Thanks to God for it.'

Mr. Young was ordained at Newton, in the presbytery of Durham, in September 1854. He had under his charge two stations, namely, Newton and Newcastle. At each of these stations a place of worship was erected. They were both situated in the township of Clark, and were about five miles apart. The membership of both congregations was 106, and the

average attendance on public worship was 375. They had the character of being a pious, intelligent, and liberal people.

During the autumn of 1855, Mr. Dewar was ordained at Leith, a thriving village situated on the shore of the Georgian Bay, and about seven miles distant from Sydenham. This is the Lake Shore Line congregation, which Mr. Torrance formed during the visit he paid to this neighbourhood in 1852. They were originally connected with the Free Church congregation in Sydenham, but at their own request they were formed into a separate congregation, in connection with the Missionary Synod of Canada. Mr. Dewar occupied one of the outposts of the Synod, and he had presented to him an extensive and a promising field of labour. In no part of Western Canada was a faithful gospel labourer more required than in the locality where he was stationed. 'We know of few localities,' writes one of the brethren, 'that are more inviting and promising than this. It is healthy, the people are intelligent, and several of them of more than ordinary moral respectability; the prospect of a flourishing congregation is most encouraging, while an opportunity for very extensive usefulness is furnished by the surrounding district.'

At the close of the year 1855, the Canadian Missionary Synod had under its charge no fewer than seventy organized congregations and forty stations; and as it had now considerably extended its boundaries to the north-west of Canada, a new presbytery was formed in that quarter, namely, the presbytery of Grey, comprehending the district in the vicinity of Owen Sound. The number of members under the inspection of the Synod amounted to 6288. 2630 young persons were receiving instruction in religious classes; and the weekly prayer meetings were attended by 1210. In congregational libraries connected with the Synod there were 13,423 volumes. The total income of the congregations reached nearly to the sum of £10,000, of which rather more than one half was expended on stipend. The Synod had also established a missionary fund, which, during

the course of the year, amounted to about £300. These statements show that the mission to Canada had been productive of the most valuable benefits to that country, and they show also with what fidelity and success the brethren connected with that mission had been labouring in their Master's service.

As the older congregations belonging to the Synod were now getting into easy circumstances, and as the pecuniary resources of the Synod were considerably increased, it was deemed advisable to take steps with a view to relieve the church in the mother country from the burden of giving support to any of the mission congregations. Accordingly, at a meeting of the Missionary Synod of Canada, held at Toronto in the second week of June 1855, the following resolutions were adopted :

' 1. That the most grateful thanks of this church be, and hereby are, given to the parent church, the United Presbyterian Church of Scotland, for great and long-continued liberality for the support and extension of our denominational interests in this province. 2. That it is the duty of every church to be most conscientious in calling out all its own energies to be self-supporting; and, until these fail, it ought not to seek nor accept of aid from any other quarter. 3. That this church having reached much strength, and the material interests of the country being prosperous, we are, therefore, well assured this church can be entirely self-supporting, and, in duty, ought no longer to accept any aid from the mission fund in Scotland. 4. That this Synod shall henceforth consider, and hereby declare, themselves self-sustaining, so far as congregations now settled are concerned; it being understood that such congregations as need the stipends of their ministers supplemented, shall receive what is necessary from our own funds, and that whatever is received from the church at home, in future, be applied solely to the extension of their mission field in this country; it being understood that this shall not interfere with existing arrangements between the Synod at home and ministers or preachers in this country.'

The cry from Canada was still for fresh labourers to be sent forth, to occupy the promising fields of usefulness that were opening up in that extensive region. The church at home felt the urgency of the case, and exerted itself to the utmost to comply with the call that was thus made. Scarcely a year passed, during the course of which some of the ministers or preachers connected with the United Presbyterian Church did not leave this country to labour in the missionary field of Canada.¹ In the summer of 1855, the hands of the brethren in Canada were strengthened by the addition of three missionaries sent from this country, namely, Messrs. Walter Inglis, Thomas Watson, and James Caldwell. Mr. Inglis had previously been engaged in missionary labour in South Africa, and he now devoted himself to missionary labour in Canada. He had not laboured long in that country, when he received a call from the congregation of Greenock, in the presbytery of Grey, and he was inducted into that charge. Concerning Mr. Watson, I have not been able to glean any information, except the fact of his having crossed the Atlantic and joined the brethren in Canada. Mr. Caldwell sailed from Liverpool on the 21st of July in the year now mentioned, and arrived at Boston on the 2d of August. During his voyage he had an opportunity of preaching, in the saloon of the ship, to an audience—including passengers and crew—of about two hundred. Proceeding by way of Albany and Niagara, he reached Toronto on the 6th of August. On the day after his arrival, the presbytery held its usual meeting, and gave him a most cordial welcome. He received the usual appointments to labour as a preacher in the vacant congregations; and after itinerating for a few months among the vacant congregations, he received a unanimous call from the congregation of Esquimes; and having seen it to be his duty to accept of the call, he was ordained by the presbytery of Wellington on

¹ A few years previous to this period, a union had taken place between the United Secession and Relief Churches; and the designation assumed by the united body was the 'United Presbyterian Church.'

the 17th of April 1856. The congregation over which he was ordained had been for a short time under the ministry of Mr. Fisher; but at the period of Mr. Caldwell's settlement amongst them, they had been in a vacant state for upwards of four years, during which time they remained stedfast in their adherence to the principles of the mother church, notwithstanding inducements held out to them to join other churches in the neighbourhood. The congregation was composed almost exclusively of the agricultural class; and, being scattered over a wide tract of country, it presented an interesting but an arduous field of labour. They appear to have been an affectionate people, and Mr. Caldwell speaks in pleasing terms of the comfort which he had in labouring amongst them: 'My experience since coming here,' he says, 'has been of a very happy description, and the people, to whom I feel much attached, have given me many proofs of their kindness. Among other things, I may mention that I was presented, at the commencement of winter, with a set of handsome buffalo robes, which are quite indispensable when one is driving. They have also arranged to build a comfortable manse, contiguous to the church, from which my present residence is four miles distant. The trust that has been committed to me I feel to be a most momentous and responsible one; but in all my solicitude I desire ever to look to Him who has graciously promised to be with his missionary servants, and to make all grace to abound towards them. The people give deep attention to the evangelistic messages I am enabled from Sabbath to Sabbath to deliver, and in pastoral visitation receive me in the warmest and most encouraging manner. I am, therefore, not without hope that my labours are useful to their souls.'

In the following year (1856), four ordained ministers and one preacher offered their services for Canada. The ministers were Mr. James Gibson of Brechin, Mr. Thomas Stevenson of Auchtermuchty, Mr. William Inglis of Banff, Mr. John Baird of Jedburgh, and the preacher was Mr. John M. King.

Mr. Gibson was inducted into the recently-formed congregation of Sydenham. The following extract from a letter of Mr. Dewar, written previous to the induction of Mr. Gibson, shows the importance of the settlement: 'Sydenham is the principal town of the large newly-settled district known as the Owen Sound settlement. This vast stretch of country abounds in fine land, is healthy, is being filled up with settlers in a greater than arithmetical ratio, and its central point of commerce is the town of Sydenham, and the business transacted there is great; and, besides its central position to the surrounding country, this town is beautifully situated at the head of the Georgian Bay, and in the navigation season, steamers ply between Sydenham and Collingwood, and there is thence a railway to Toronto. Moreover, Sydenham is the county town of the county of Grey, is the seat of the court-house and other public buildings, and the various courts are held in it. There was also a mechanics' institute formed in it last year, and a public library got up; and I may mention that it will soon become the seat of a presbytery in our church, to be called the presbytery of Grey. The population of the town, rapidly increasing, is 2000. The increase last year amounts to fully 800; and, possessed of the necessary elements of growth or of development, it will become, ere long, one of the largest and most important towns in Upper Canada. It is, therefore, a fine field for a man of good parts and persevering industry in his ministerial and pastoral duties. The congregation, too, formed in it, is completely organized: a good session, a committee of management; the membership amounts to forty; the general attendance is about one hundred.' This was the important and influential station which Mr. Gibson was called upon to occupy. It was one of the outposts of the Missionary Synod in Canada.

The congregations of Stratford and Shakespeare united in giving a call to Mr. Stevenson. Stratford, a town of commercial importance, and rapidly increasing in population, formed the westward terminus of the Grand Trunk Railway; and

Shakespeare, a thriving village, was situated seven miles to the east of Stratford, on the same line. These congregations had newly sprung into existence, when Mr. Stevenson was inducted into the pastoral charge of them. Mr. Torrance assisted Mr. Stevenson at his first communion, and, in a letter, he gives the following notice of the two congregations: 'At Stratford and Shakespeare it is only a few months since an entrance was made by the ministers of our denomination; and here Mr. Stevenson, lately of Auchtermuchty, has been inducted, with the prospect of a comfortable and prosperous charge. In Shakespeare, a very neat frame church has been erected on a lot given by an individual; and on Sabbath last, on which day I was there, assisting Mr. Stevenson in the dispensation of the Lord's Supper, there was a large audience, most of whom were young persons; and the services were rendered still more interesting by the thought that the Supper had never been dispensed in that village till that afternoon. The congregation in Stratford have been allowed by the Canada Company to choose any lot that the company have at their disposal, and it is probable that a church will be proceeded with there in a short time. Mr. Stevenson is abundant in labours, preaching every Sabbath forenoon in Stratford, then driving to Shakespeare, and preaching in the afternoon; and, returning to Stratford, he preaches again in the evening.'

Mr. William Inglis obtained a settlement at Westminster. This congregation originally formed a part of the charge of Mr. Proudfoot of London, but it had been erected into a separate congregation a short time before Mr. Inglis' arrival in that country. At the period of his induction, its membership amounted to seventy-two; and it had, in addition, a considerable number of adherents. They had erected a comfortable frame church, capable of containing 280 persons, and free of debt; and so soon as their minister was inducted, they adopted immediate measures for erecting a manse. The people were all Scotch, or of Scotch extraction. 'Hitherto,' says Mr. Inglis,

'all my intercourse with them' has been of the most agreeable description; and our attendance on Sabbath, as at week-day prayer meetings, has been very encouraging. I cannot hide from myself, that congregational difficulties may not *all* and *always* be traceable; so that, in looking forward to the future, I have, to say the least of it, as much fear of shortcoming on my part as on the part of the congregation.'

The field which Mr. Baird was called upon to occupy was Pickering. There were two stations connected with this place. A brother, who visited them previous to the induction of Mr. Baird, gives the following notice of them: 'The united membership may be about 115 or 120; the average attendance in the one 130, in the other above 200. These form a congregation well able to support a minister, and willing, I believe, as well as able; and they contain men, some of whom, in former days, have sat at the feet of Mr. Brown of Longridge, with whom it would be a pleasure to engage in christian effort. It is only under a most inefficient supply of preachers, that two such stations could have remained so long vacant.'

Mr. King, whose name has already been mentioned in connection with the four brethren, whose spheres of labour I have now been pointing out, after labouring for a few months in the vacant congregations, received a call from the congregation of Columbus, in the presbytery of Durham, and was in due time ordained as their pastor. This congregation enjoyed for many years the benefit of Mr. Thornton's ministrations, being what was called his second or back station. But after it had acquired numbers and strength, and become properly consolidated, it was erected into a separate charge, and acquired a minister of its own. Mr. King, giving an account of the congregation, says: 'I am the first minister placed over it in its separate capacity. There are two preaching stations, about four miles apart. I preach at both each Sabbath. I find it an interesting sphere of labour, giving scope for all, and more than all, the energies which I possess. The attendance on, and interest manifested

in, the regular weekly services, the prayer meetings, Sabbath schools—at present three in number—and Bible class, have been hitherto all that could be desired, and more than I had any reason to expect. The Bible class, held on the afternoon of a week-day, is attended by nearly fifty young men and women, most of them miles distant from the place of meeting. I commend this fact to parties in Scotland, who may be afraid that efforts to promote the spiritual good of the people, whether young or old, will not be appreciated in Canada.’

The above-mentioned brethren had scarcely been settled in their respective charges, when a fresh demand was made by the Synod in Canada for twelve missionaries to be sent, as there were thirty vacancies waiting, anxious to receive a supply of sermon, and the Synod had only five preachers on the list, two of whom were under call. One of the brethren, urging the necessity of sending out a sufficient force to take possession of these vacancies, says: ‘New settlements are taking place every year. Spots over which I passed about three years ago, and which were miles from the abode of any human being, are now the scene of all the bustle and activity of “life in the bush;” grist-mills and saw-mills are at work on sites which then had not been visited by any but the surveyor; and villages have begun to be formed, church lots obtained, and log churches raised. We need men who will take their stand at these out-posts, and labour for the welfare of the souls of those who have gone in to establish themselves and their families, and who will watch the tide of immigration as it still flows onward, and follow with the everlasting gospel. After all that has been done in the way of sending out men, the labourers are too few for the harvest that presents itself in these newly-opened districts. I know of places much in need of sermon, but there is no possibility of granting supply unless fresh help is received. And this inability to give them sermon, and to visit from house to house, is the more to be deplored, when the fact is considered, that they are in danger of not only giving way to a worldly

spirit, and to indifference to the concerns of eternity, but also of falling into intemperance and its attendant vices.'

The church at home did not turn a deaf ear to the loud cry for help that came to them from the brethren in Canada. In the autumn of 1857, Mr. John James crossed the Atlantic for that province; and in 1858 he was followed by five other preachers, namely, Messrs. David Albison, Robert Hamilton, William Robertson, Thomas J. Scott, and George Riddell. Mr. James had only been a few weeks in the province, when he received a call from the congregation of Galt, in the presbytery of Wellington, and he was ordained as their pastor on the 29th of September 1857. Galt is situated in the county of Waterloo, on the Grand river, and is a bustling, thriving town. The population of the town and neighbourhood is said to be eminently Scotch, consisting chiefly of persons who had emigrated from Roxburghshire in Scotland. The congregation had only been recently formed when Mr. James was ordained, and his labours amongst them appear to have been in a high degree successful. 'At the time I received the call,' Mr. James writes, 'the membership was fifty-seven, and a considerable number of adherents. A Sabbath school, under efficient superintendence, and with a good staff of teachers, had been commenced. The church, a neat frame building, and very tastefully finished, was opened about a fortnight before my ordination, and accommodated between 300 and 400 people. About one half of the cost of the building was subscribed for at the time, and the remainder has been considerably reduced since. The stipend promised was £100 currency. Our Sabbath school meets at 9.15 A.M., our hours for public worship being 11 o'clock A.M. and 6 o'clock P.M. The school has continued to increase, and at present there are upwards of 100 names on the superintendent's roll, with a large average attendance, and fourteen teachers, in addition to the superintendent and librarian. Our library, just recently purchased, contains 245 volumes. In addition to my class in the Sabbath school, I

have a "Bible class," which, according to the season of the year, meets either on Sabbath, at the close of the forenoon services, or on Monday evening. This class is well attended. We have also a weekly prayer meeting in the church, with an attendance varying from thirty to seventy, and sometimes I have counted on eighty being present. The church has been well filled with hearers since it was opened, and many were disappointed in not obtaining as many sittings as they wished. We observed our first communion on the second Sabbath of November 1857, and had then an addition to our membership of sixty-nine. That current half year my stipend was raised (reckoning from the commencement) to £150 currency. Remarks began now to be made about the necessity of enlarging the church, which had grown considerably too small for the congregation; else, very likely, their efforts would have turned in the direction of a manse.' Such was the encouraging measure of success which Mr. James met with at the commencement of his labours.

Concerning the five preachers whose names have been mentioned as sent out in 1858, I have not been able to glean any information, except the bare fact of their obtaining settlements, with the exception of Mr. Allison, of whom no mention is made after leaving this country. Mr. Hamilton appears to have been settled at Downie, Mr. Robertson at Blandford, Mr. Scott at Dundas, and Mr. Riddell at Newton.

The missionary church in Canada had every year been lengthening its cords and strengthening its stakes, and the period was at hand when it was to become independent of foreign aid. Connected with the Synod there were sixty-four ordained ministers; it had under its superintendence upwards of 100 regularly-organized congregations; and it was entertaining the idea of undertaking a mission to some part of the heathen world. At a meeting of the Synod, held at Toronto in the month of June 1857, an overture was presented from the presbytery of Durham, 'respecting the duty of relinquishing

all dependence on the church at home for pecuniary assistance, before engaging in a foreign mission.' After deliberation, the following resolution was adopted: 'It was agreed that the Synod rejoices in the spirit manifested by the church with regard to foreign missions, and that a committee be appointed to consider in what mode and in what part of the world she shall commence work; and that the said committee report to next meeting of Synod, and also make arrangements during the current year towards securing the independence of the church from all foreign aid for the future.'

The church at home considered that the time was now arrived when the Canadian Synod should take upon themselves the sole burden of supporting those ministers and preachers who were sent to them; and, accordingly, the Synod in Scotland, at their annual meeting held in May 1858, adopted a resolution proposed by the Board of Missions, making an alteration in the terms on which missionaries were, for the future, to be sent to Canada. For a considerable number of years, married missionaries going to Canada received, for outfit and passage, the sum of £80, and those who were unmarried received £50; and to each a salary of £100 sterling was guaranteed for three years from the time of landing. An alteration was made in these terms by the following resolution, adopted at the meeting now mentioned: 'Considering the great advance that has been made in Canada West during the last twelve years in all matters relating to social wealth; that many of our congregations there are not only self-supporting, but are raising respectable sums for missionary and benevolent purposes; that several of the vacancies are now offering stipends of £150 currency; that the Synod at its last meeting, when discussing the question of a foreign mission, appointed a committee to consider in what part of the field the church should engage in the work, and instructed said committee "to make arrangements during the current year towards securing the entire independence of the church in this country of all foreign

aid;" and considering that it is desirable to economize our funds in such a way as to enable us to meet more fully the growing demands of the foreign fields of labour, the committee on foreign missions now declare that, in sending out missionaries to Canada for the future, it will be sufficient to defray the expenses of the passage and journey thither, and that for this purpose £30 be granted to unmarried, and £50 to married missionaries; and that the Synod in Canada be invited to make a communication, which may be published in this country, stating the average fees which preachers obtain in Canada, the facilities which now exist for travelling and internal communication, the average stipend which may be expected, the number of the vacancies, and the openings for usefulness that exist there, and the aid which the Synod is prepared to render in the way of supplement of stipend, should that be found necessary; with a pledge on the part of this committee, that, should the Synod in Canada feel itself in a condition to relieve the home church for the future from all liabilities for the support of the preachers when they arrive in the province, and thus leave to this committee only the expense of conveying them thither, they will exert themselves to obtain for Canada as large a supply of preachers as it is in their power to secure.'

In reference to this communication, the Missionary Synod of Canada, at their meeting in June 1858, resolved: 'That the Synod having had submitted to them a decision of the committee on foreign missions in Scotland, to the effect that the Synod in Canada, if she consider herself in a position to do so, should assume the entire support of missionaries who may be appointed after this date, and a suggestion made by the secretary of that committee, that part, at least, of the expenses of passage and outfit be also borne by this church, instruct the convener of the mission committee to acknowledge the receipt of the same; to inform the committee that steps are in course of being taken to render the church in this province independent of all foreign aid; that, so far as can be learned at present,

these steps are likely to prove successful; and that, consequently, it is probable that this Synod shall not be under the necessity of making further application for help.' The Synod further expressed their regret that they had not taken the initiative in this course; they tendered their cordial and sincere thanks for the assistance that had been granted in the past, and declared their readiness to assume the support of those missionaries that might be sent in compliance with the request of the church, stating, at the same time, their conviction that they could undertake at present to raise only the salary of missionaries, and requesting the church at home to bear for a little longer the expenses of outfit and passage.

In the meanwhile, a season of severe commercial distress, accompanied with an almost total failure of the crops in Canada, intervened, the consequence of which was, that the Missionary Synod found themselves greatly paralysed in their operations, and were prevented from carrying into immediate effect the arrangements which they had made, with a view to render themselves independent of foreign aid. As the church at home expected that provision would be made by the Canadian Synod for the maintenance of those missionaries that might be sent to them after this period, a communication was sent by the Synod to the Board of Missions in this country, intimating that the Board 'would act wisely and kindly in not sending out more missionaries until requested again to do so;' and as an application had previously been made for twelve additional preachers to be sent, the Board was to consider this application as 'fallen from until those already in the field had obtained a settlement, and the necessity again presented itself to apply afresh with the prospect that a suitable maintenance can be afforded.' Before this communication was received, the Board had sent out to Canada Mr. J. R. Scott, who had been for some time ordained at Creetown, in this country; and the spirits of the Canadians being revived by an abundant harvest and by the return of commercial prosperity, application was made, after

the delay of a year or two, to the Synod at home to send three additional missionaries. In answer to this application, three preachers were sent during the summer of 1860, namely, Messrs. Thomas Wilson, Malcolm M'Kenzie, and R. M. Taylor. This terminated the missionary labours of the United Presbyterian Church, so far as Canada was concerned. The missionary church in Canada had now become a numerous and influential body. Connected with it were nine presbyteries, seventy ordained ministers, and upwards of one hundred and twenty congregations.

It is scarcely possible to over-estimate the amount of benefit which has been conferred upon the Canadian provinces, first by the Secession, and latterly by the United Presbyterian Church sending so many of their ministers and preachers to publish the glad tidings of the gospel in that distant portion of the British empire. By their benevolent exertions, so early commenced and so long continued, they have been, in the hand of providence, the honoured instruments of imparting the blessings of salvation to many thousands who would otherwise have lived and died in a state of ignorance. Not only so; but by aiding so materially in furnishing a gospel ministry to Canada, they have imparted the means of diffusing the light of divine truth throughout the extensive forests and prairies of that interesting country, and of perpetuating to distant ages those valuable benefits that invariably follow in the train of the gospel.

In concluding this part of my narrative, I have only further to add, that in the month of June 1861, a union was formed between the Presbyterian Synod connected with the Free Church, and the Missionary Synod connected with the United Presbyterian Church; and we may confidently indulge the hope that the two Synods, in their united capacity, by labouring harmoniously in their Master's work, will be the means of achieving a large amount of good, and will cause the solitary places of Canada to be glad, and her deserts to rejoice and blossom like the rose.

IV.

MISSIONS TO THE WEST INDIES.

WHEN the United Associate Synod resolved, in 1831, to engage in foreign missions on a more extensive scale than they had previously done, a feeling was generally prevalent among the brethren that it would be desirable for the Synod to undertake a mission to some part of the heathen world; and it was considered by many that the West Indies—especially Jamaica—would be a suitable field for commencing such a mission. But the proposal to send missionaries to the West Indies was in the meantime discountenanced, as it was conceived that the existence of slavery would operate as a powerful impediment to the free operations of the missionaries among the negro population. This impediment was ere long removed, by the memorable Act of emancipation passed by the British legislature, declaring that all persons held in bondage throughout the colonies of Great Britain should cease to be slaves on the 1st of August 1834. By the passing of this Act, the Synod considered that the way was now open for them to commence missionary operations in the West Indies; and they appointed a committee to obtain such information as might be useful to guide them in fixing upon a proper field of labour.

A few years before the Act of emancipation was passed, the Scottish Missionary Society had commenced a mission in Jamaica; and in a communication addressed by the agents of that society to the Synod's committee, the Synod was strongly

urged to undertake a mission to Jamaica, as being a most promising field of missionary labour; and they were, at the same time, assured of the cordial co-operation of the brethren connected with the Scottish Society. 'Here,' said these good men, 'is an opening for your missionaries. We shall hail their arrival with joy, and in every way in which we can exert ourselves on your behalf we shall be ready to do it. We are ministers of the same church,¹ engaged in the same great work which you wish to promote. Our hands need to be strengthened. The field of labour is promising in the highest degree. Stations are waiting to be supplied. The changes which will soon take place in the political condition of the country, are such as to warrant the hope that, great as have been the means of usefulness we now possess, they shall in a short time be greatly increased. In a word, we wish, like Caleb, to encourage you to go forward. We have spied out the land, and have brought with us grapes from Eshcol. We have laboured in it, and found it to be a land highly worthy of being recommended to future cultivators. The messengers that Joshua sent disagreed in their report of Canaan—they were terrified at the sight of the sons of Anak. Some such (would be) mighty men are to be seen here also. But, like Caleb, we would say, "Be not afraid of them, the Lord your God will fight for you." It is an exceedingly good land for missionary exertion; go up at once and possess it, for ye are well able to overcome it.'

At a meeting of the United Associate Synod, in September 1834, it was resolved to send at least two missionaries to Jamaica. The following resolution, in connection with foreign missions, was also adopted: 'That congregations shall be allowed to support missionaries by distinct funds, and under the superintendence of the Synod, with the understanding that they may present suggestions regarding the selection of agents and spheres of operation, and be permitted to maintain direct

¹ All the brethren in Jamaica, who were connected with the Scottish Missionary Society, had been licensed and ordained by the Secession.

correspondence with the agents; these suggestions to be submitted to the committee on missions for their consideration, and in the regular form brought before the Synod.'

Two brethren immediately offered their service for this new field of labour; these were Mr. James Paterson, minister of Auchtergaven, and Mr. William Niven, licentiate of the Secession. Mr. Paterson having resigned his charge into the hands of the presbytery of Perth, and Mr. Niven having received ordination from the presbytery of Forfar, they left this country in the month of January 1835, and they arrived in Jamaica in the month of March. While Mr. Paterson was yet on his voyage, the congregation of Broughton in Edinburgh, under the inspection of the Rev. Dr. Brown, undertook to support him as their missionary in Jamaica. On his arrival he was induced to labour for a short period in Montego Bay, a sea-port of some importance on the north-west side of the island. This station had been commenced by the brethren of the Scottish Missionary Society, and had been kept open in the expectation of it being occupied by one of the Synod's missionaries. The talents and qualifications which Mr. Paterson possessed, fitted him in an eminent degree for missionary labour in such an island as Jamaica. The zeal and fidelity which he displayed in his Master's service, and his amiable dispositions, while they secured for him a place in the affections of those among whom he ministered, commanded at the same time the respect of all with whom he associated. The following extract from a letter, written soon after his arrival in the island, shows what a favourable impression was produced upon those who enjoyed the benefit of his ministrations. 'Our neighbourhood,' says the writer, 'was delighted beyond measure on Saturday last, by the first introduction of a pastor amongst us. Although it was not generally known that the Rev. Mr. Paterson, of the Presbyterian church, Montego Bay, was to preach on that day, by ten o'clock there was assembled about three hundred respectable and well-dressed persons to receive him. There, under the shadow of a

wide-spreading mango tree, we drank the first draught of the pure fountain of heaven. Mr. Paterson's mild and unassuming eloquence riveted the attention and won the hearts of all his hearers. A serene and a holy joy, such as I never before experienced, seemed to pervade the whole assembly. Mr. Paterson will preach again next Sunday morning at six o'clock; and I make no doubt but that the whole neighbourhood will be prepared, with open hearts and hands, to receive him as a blessing sent amongst us. I trust, therefore, that all will be punctual to the above-mentioned hour, in order that the reverend gentleman may be enabled to return in due time to preach to his own congregation.'

After labouring in Montego Bay for a period of about nine months, Mr. Paterson removed to the parish of Manchester, on the opposite side of the island. The reason which he assigned for his removal was, that he did not look upon Montego Bay as a proper missionary station, as the inhabitants enjoyed the benefit of various churches in the locality. 'When I look abroad,' said he, 'over the island, and see many places entirely destitute of religious instruction, my mind is not at all reconciled to continue permanently here.' The station which Mr. Paterson fixed upon, as the scene of his future labour, was Cocoa Walk, afterward called New Broughton. It was situated in a district of country about thirty miles long, by nearly fifteen broad, where, except in one or two spots, the sound of the gospel had seldom, if ever, been heard previous to his arrival.

After Mr. Paterson had occupied the station for a few months, he wrote home, giving an account of his labours, and of his prospects of usefulness. 'I am not sure,' he says, 'that for the present I shall be able to convey to you an adequate idea of the circumstances in which we are placed, or of the labours in which we are engaged. But we have our hands full of work. God is kindly giving us a considerable measure of bodily health and strength to fit us for the exertion required,

and, I trust, is also graciously causing us to experience increasing delight in the work. Our residence is what is called the Great House of Cocoa Walk, and is situated about a mile from the works. The property is very extensive, consisting of several thousand acres, a coffee plantation, and a pen. The proprietor is Dr. P., who resides partly in London, and partly in Brighton. He authorized his attorney in this island to grant the Great House for a church or a residence for a minister, or both, during the term of the apprenticeship. I gladly accepted it, though the repairs and alterations necessarily occasion me a great outlay for the present, as it has been uninhabited for a considerable number of years. No other house could possibly have been obtained in this neighbourhood. The offer of the house was no small inducement to occupy this station, where the population is so great, and where there has hitherto been such a destitution of the means of religious and moral instruction.' . . . 'Perhaps you may wish to know the mode in which I conduct the public services on Sabbath. In the forenoon I begin with praise and prayer, the reading of a portion of the Scriptures, accompanied with short explanatory and practical remarks, after which I give a short sermon, and then conclude in the ordinary way with prayer and praise. In the afternoon, having had an interval of about fifteen minutes, I read and explain a portion of the Gospel by John, as I wish to make the people acquainted with the history of our Saviour. This is an exercise in which I have sometimes had much pleasure, and I fondly hope have rendered it useful to a number. I also spend some time in making them repeat part of a psalm or hymn, and in teaching the catechism. When public worship is concluded, we meet with those who wish instruction in reading. On Monday, Tuesday, and Thursday evenings, we have classes for teaching adults to read; and on those evenings we generally make them learn and repeat a psalm or hymn, and give catechetical instruction. The progress which a number have made is very gratifying. There are 240 names on my list for the

evening classes, and they are pretty regular in their attendance. On Wednesday evening I go to Wigton, a property about four miles distant, to meet with the people belonging to it. The proprietress, Mrs. H., is much interested about the welfare of those on her estate, and has shown us much kindness. She has given me every encouragement to meet with the people, and they themselves seem very anxious that I should continue my visits. On Friday evening there is a public meeting for religious exercises, at which I explain some portion of the word of God. The usual attendance cannot be less than three hundred. A week or two ago, I read, at this meeting, and expounded the account of the flood. The hearers seemed surprised and deeply affected. From what I afterwards learned, a considerable impression had been produced. May God, by his Spirit, deepen the impression, and render it permanent and saving! There are 135 on my list of catechumens or inquirers, some of them hopeful characters. Nine adults are candidates for baptism. One female, named Lydia, an African, I baptized on the second Sabbath of this month. She lives not far from our house, and I had opportunities of conversing with her almost every day since the 14th of January. Then she was wholly ignorant of the Saviour; but very soon she acquired a knowledge of the doctrines of the gospel. Indeed, I could not help feeling that, as in the case of Lydia of old, the Lord opened her heart to attend to the things that were spoken to her. Her desire to hear about divine things is very pleasing.

The brethren connected with the Scottish Missionary Society met, along with Messrs. Paterson and Niven, at Montego Bay, in the month of January 1836, and constituted themselves into a presbytery, under the designation of the Jamaica Missionary Presbytery. The following document was subscribed by the brethren, as the basis on which the presbytery was constituted: 'We, the undersigned, hold the Scriptures of the Old and New Testaments as the only rule of faith and manners. We acknowledge the Westminster Confession of Faith, with the

Larger and Shorter Catechisms, as the confession of *our* faith ; it being understood, however, that every one is at liberty to hold his own opinions in reference to such passages as may be supposed to involve intolerant or persecuting principles in matters of religion. We hold the presbyterian form of church government, without any superiority of office above that of a teaching presbyter, and a due subordination of church judicatories, as agreeable to the word of God, and founded on it, together with the Directory as a compilation of excellent rules ; and agree on these grounds to unite and form ourselves into a presbytery, in the name of the Lord Jesus Christ, the alone King and Head of the church, to be called the Jamaica Missionary Presbytery.' This document was subscribed by Messrs. James Paterson, George Blyth, James Watson, Hope Masterton Waddell, John Cowan, John Simpson, and William Niven.

Mr. Paterson's taking up his abode in the parish of Manchester was hailed with joy by all parties, and especially by the negroes ; and hence, from nearly the commencement of his labours, he had a large attendance upon his ministry. For a considerable period, the meetings of his congregation and of his Sabbath and week-day schools were held in the Great House ; but finding this exceedingly inconvenient, he erected a large temporary place of worship contiguous to it. His increasing congregation soon rendered this place of meeting too small ; and the people, having tasted of the good word of life, and being desirous that the privileges which they enjoyed should be secured to their children's children, resolved on erecting a place of worship and a schoolhouse, which should withstand the wasting influence of the climate for many years to come. A gift of ground for this purpose was generously given by the heirs and executors of Robert Gladstone, Esq., of Great Valley estate ; and the foundation-stone was laid, in the month of January 1838, in the presence of the presbytery and of a large concourse of people, who were assembled on the occasion. An eye-witness, describing the ceremonial, says : ' It was a very fine scene. The site

is on a rising ground, which itself is surrounded and overtopped with hills, some of them precipitous, and partly covered with trees. On going to the spot, we found the children arranged on the ridge of the rising ground, near the intended church, where the schoolhouse is to be built. Their parents, and others interested in the undertaking, were collecting and falling into order on the road in the neighbourhood. All these shortly moved on in procession, headed by the ministers, the children singing on the hill. The procession marched round the ground, and when we returned to the corner where we entered it, the whole was surrounded by a dense mass of people, estimated at about two thousand. The foundation-stone was then laid, and the divine blessing asked on the undertaking; and several of the ministers addressed the assembly both before and after this part of the ceremony. Of the gladness which beamed in the faces of the multitude, and of the animation and joy of the speakers, I can give you no description. The joy of that day has not yet passed away from my mind. The foundation-stone of the schoolhouse was also laid, and Mr. Jameson, the missionary sent out by Rose Street congregation, engaged in prayer; after which the children sung their hosanna. The people were then addressed again, and some of the advantages of education were pointed out to them. At the close we sung a psalm, and the blessing was pronounced. An opportunity was afforded the people of testifying their interest in the undertaking, and the collection amounted to £95, which was afterwards augmented to £105. My heart warms, as I have no doubt yours does, at the great objects to be accomplished by the measure which brought us together. God will give his blessing, and a seed shall serve Him. The church is to be called New Broughton.'

On the evening of Monday the 30th of October 1837—being a year and ten months after the commencement of Mr. Paterson's labours at Cocoa Walk—a christian church was formed from among a people who had not only been subjected to the degradation of bodily slavery, but who had been also

sunk in the grossest ignorance and vice. Fifty-four of the candidates' class, having made satisfactory progress in religion, having been very regular in their attendance on the public and private means of grace, and a favourable report having been received of their general character and conduct, were selected, and, in the presence of their brethren, admitted to the fellowship of the church by solemn prayer to God. On the following Sabbath, the 5th of November—a day memorable in the history of this station,—the ordinance of the Lord's Supper was dispensed for the first time among the members of this church, who till very lately had been involved in all the darkness of heathenism, and in the degradation and wretchedness of spiritual thralldom. The services of the communion were conducted according to the form observed in Scottish Presbyterian churches. There is reason to hope that a number found it to be a day of much spiritual profit, a season of refreshing from the presence of the Lord.

In addition to the ordinary business of the mission, Mr. Paterson, with the assistance of his partner, opened a seminary in his house for the education of the higher classes of society, both among the white and coloured population. Schools were also commenced for the negroes ; and, in a short while, the number who were receiving instruction in connection with these schools amounted to three hundred and fifty. That this department of Mr. Paterson's work might not encroach too much upon his time, and interfere with the more important business of preaching and visitation, he had the pleasure of receiving a teacher from Scotland, Mr. Thomas Gibson, who was sent out by the Synod's committee. The number of adults and children enrolled in the Sabbath-school classes amounted to about seven hundred. The average attendance on public worship during Sabbath ranged between eight hundred and a thousand. A temperance society was established, which had a happy influence in checking the too prevalent sin of drunkenness. There was also a missionary association formed in the congregation,

connected with which were two hundred persons, who paid into the funds of the association monthly subscriptions, varying from 5d. to 1s. 8d. currency. With such an amount of christian machinery in operation, and with such zealous agents to superintend the working of it, the Cocoa Walk (or New Broughton) station could not fail to prove a blessing to the surrounding neighbourhood. It was a light shining in a dark place.

The Apprenticeship Act, by which slavery was to be continued in a modified form till the 1st of August 1840, was declared both by the British Parliament and by the House of Assembly in Jamaica to be at an end on the 1st of August 1838. On that day the last link of West Indian slavery was broken, and all classes of slaves were put in possession of complete freedom. That event was celebrated with great rejoicings by the slave population throughout the island. In giving a record of West Indian missions, it would be improper to pass unnoticed an event which had such a happy influence on the success of missions in that part of the world. I shall extract the account given by Mr. Paterson, in one of his communications, of the manner in which the auspicious event was celebrated by the people of New Broughton: 'Early in the morning a number of the people went to the ground on which the new church is to be built, and planted a variety of fruit trees, as a memorial of the day on which they had obtained freedom. Between eight and nine o'clock, the people began to assemble in crowds, at a little distance from our residence. Having been arranged in regular order outside the gate leading into the extensive common in which our house is situated, they walked in procession, four abreast. The children belonging to our two schools, being upwards of two hundred in number, with Mrs. Leslie, Mrs. Paterson, and the assistant teachers, accompanying them and directing them, walked in the front; then followed the women, and lastly the men—a goodly company of persons, respectably attired, their voices and their whole behaviour betokening the joy which they felt. While walking in proces-

sion, they repeatedly sung the new ode to Queen Victoria. After reaching the spot, under a long row of large and wide-spreading plum trees, where public worship has been conducted on the Sabbath-day for a considerable time past, and after being properly and closely arranged, we began the religious services of the day by singing Psalm ciii. 1-5, and afterwards the hymn beginning, "Behold, the expected time draws near," etc., being the 427th of Wardlaw's collection, with one or two slight alterations, and also the hymn beginning, "Blow ye the trumpet, blow," etc., being the 8th of the same collection. I addressed a very large and attentive congregation from 2 Cor. iii. 17: "Where the Spirit of the Lord is, there is liberty;" endeavouring to explain to them the nature and the value of the liberty with which Christ makes his people free, and urging them to make a proper use of the temporal freedom which had now been happily bestowed on them. The governor's proclamation, of which I suppose you must have seen a copy, being judicious, appropriate, and simple, I read at the conclusion of the service, and commented on it, as affording me suitable topics for advice, in addition to what I had given them in the course of the sermon, as well as on former occasions. The number of persons attending was estimated by some of the neighbouring gentlemen present, and who seemed to rejoice with us in the great event celebrated, at 2500. At any rate, they were sitting together as closely as possible, and covered a space of at least 150 feet long, and 60 wide.

'We had a short interval, and then we met for the examination of the children attending Mrs. Leslie's school. This was an interesting part of the day's services. The parents and others present seemed greatly delighted; and truly they might well be so. To witness nearly two hundred children, of African descent, in such good order, and manifesting such progress in the various branches in which they were examined, was a sight altogether novel in this district. Thirty Bibles were given to those who were prepared for joining the Bible class already formed. On

each of these Bibles is the following inscription : " A gift to —, being one of thirty Bibles, the donation of a female servant belonging to the congregation of the Rev. P. McDowall, Alloa, Scotland, and presented at this date to children attending the school at Cocoa Walk, by James Paterson, minister, 1st August 1838." To have been present, and to have seen the manner in which the Bibles were received, would, I doubt not, have been an ample recompense to the very benevolent individual from whom the donation had come. Her reward, I trust, is on high. Before dismissal, a rusk or small cake, and a glass of lemonade, was given to each of the children ; and to them this was not the least pleasing part of the day's services.

'We held a third meeting, for the purpose of considering the propriety of entering into a subscription in aid of the funds of the missionary association in Broughton Place. The day was now far advanced, and of course only those who take a special interest in the affairs of our church were present. But the object was cordially approved of, and the subscription entered into with great warmth. They seemed to vie with each other as to who would be most prompt in showing their willingness to devote to the cause of Christ a portion of the first money they should earn as freemen, in token of their gratitude to the Father of mercies, who had wrought for them this great deliverance. They are paying the money by instalments, and when it is all paid (which I hope it will be during this month), I suppose it will amount to about £50 sterling.' . . . 'I regret to say that, in many parts of the island, a good deal of excitement seems to exist, and the people are not settling down to work ; but things will gradually become better, and I hope we shall, ere long, see this lovely isle prosperous and happy, greatly beyond what it ever has been in former times.'

Mr. William Niven, who arrived in Jamaica at the same time with Mr. Paterson, settled at Morgan's Bridge, in the parish of Westmoreland. This station is situated in the southwestern extremity of the island, and occupies a central position,

being thirteen miles from Lucea, twelve from Greenisland, and upwards of nine from Savannah-la-Mar, where the nearest places of worship were at that time to be found. Before the commencement of this station, the whole of the surrounding district, containing in it a dense population, was almost entirely destitute of the means of religious instruction. A teacher from Savannah-la-Mar visited an estate, two miles distant, on the forenoon of every second Sabbath, and officiated according to the forms of the Church of England. This afforded the only means of public worship enjoyed by the inhabitants. Immediately on his settlement, Mr. Niven commenced the great work which it was the object of his mission to accomplish—the making of Christ known to perishing sinners. This he endeavoured to do, not only by preaching on Sabbath, but by teaching, catechising, visiting estates, and by private conversation. Nor were his labours in vain. A class of candidates for the Lord's table was formed of those on whose hearts the gospel seemed to have its due impression; and out of this class twenty-seven were considered as prepared for admission to the table of the Lord. Accordingly, on the 2d of April 1837, a christian church was formed, and the members commemorated for the first time the death of Christ by sitting down at a communion table. Mr. Niven enjoyed on that interesting occasion the assistance of his brother, Mr. Paterson.

The presbytery of Stirling and Falkirk were desirous to support a missionary in Jamaica, and they agreed that Mr. Niven should be the missionary whom they were willing to support. So long as he was spared to labour in his Master's service, this presbytery provided the funds that were necessary for his maintenance. Mr. Niven was highly gratified with the proposal of the presbytery; and in his reply to the presbytery's communication he evinced the truly christian spirit that animated him in his labours: 'With regard to your adoption of me as your missionary, I may just say what I stated in a letter to the secretary of the committee on foreign missions, immediately

on the receipt of your letter, namely, that I am not only satisfied, but would have been very highly gratified, had it not been that the idea at once struck me that, by this arrangement, the probability of an equal number of additional labourers speedily joining us, to what otherwise might have been expected, was lessened by it. I shall be happy to find that my fears are unfounded. The confidence reposed in me by your presbytery—to the members of which, with one exception, I am perhaps personally unknown—cannot but be gratifying to me. This certainly adds additional motives to stimulate me to diligence in my work; and I shall console myself with the hope that both ministers and private Christians are aiming at securing for me, by their prayers, that assistance which is absolutely necessary, in order that their confidence may not soon appear misplaced. While the connection that now exists between us continues to subsist, I sincerely hope it will be found profitable to both parties. Taking the Bible for our guide, shall we not be led to the persuasion that prayer, and the answer to prayer, are just as much connected by God, as cause and effect in any other case? Let me trust, then, that your pecuniary support will be accompanied with fervent prayer for the conversion of sinners here.'

Mr. Niven, at the commencement of his labours, had considerable difficulty in obtaining a proper dwelling-place for himself, and also in finding a suitable house in which to conduct the public worship of God. The house in which he first took up his abode was at some distance from the place of worship; and the building where he and his people assembled for religious service, was in a ruinous condition, and afforded them but little shelter from the rain. In due time these inconveniences were remedied, and he was enabled to prosecute his labours with greater comfort to himself, and greater success among the people. A church was built at Stirling Park, about a quarter of a mile from Morgan's Bridge. It was erected at the expense of about £1200 sterling, and was capable of accommodating, without galleries, between five and six hundred

people. It was situated in the most neglected part of the island, and within four miles of it there was a population of between four and five thousand souls connected with thirteen sugar estates, and three or four pens. Every morning he devoted an hour, from seven to eight o'clock, to the instruction of all the children who might choose to come to his house. Twice in the week he had evening classes for adults and children who were employed in labour during the day. Another evening in the week was devoted to a meeting for prayer, when between thirty and forty persons were usually present. A public day school was commenced by him at the station, which was taught either wholly by himself or with the help of an assistant. Through the instrumentality of these and the Sabbath classes, a considerable number of the adults and children made satisfactory progress in the acquisition of knowledge.

As soon as Mr. Niven had arranged the affairs of his station at Morgan's Bridge,¹ he endeavoured to make himself acquainted with the localities and moral condition of the parish. He had not proceeded far in his inquiries when he found that the extent of the field placed the cultivation of it beyond his power, or the power of any one individual. In these circumstances, he considered it expedient to direct his efforts to a particular district rather than to range over a wide extent of territory—preaching a sermon and hearing a lesson at a particular place once in six weeks or two months. He accordingly fixed upon a district ten or twelve miles to the eastward of Morgan's Bridge, where he had four stations, which he visited for about fourteen months, on Sabbath, and other days of the week, as often as possible. He felt compelled, however, to give up three of these stations; but he continued his visitations to Flower Hill, a part of the district. At this station, situated in a mountainous district, and about eleven miles distant from Morgan's Bridge, Mr. Niven, having procured a portion of land, got a temporary place of worship erected, and preached in it every alternate

¹ 'Stirling' is the designation usually given to this station.

Sabbath, with few exceptions, until his brother, Mr. James Niven, who joined the mission in 1837, took the charge of it.

The two brethren whose names have already been mentioned, were speedily followed by Mr. Peter Anderson, who was sent out as a missionary to Jamaica by the congregation of Regent Place in Glasgow. Mr. Anderson, after receiving ordination, left this country on the 12th of November 1835, and after a stormy and somewhat perilous voyage, he arrived in Jamaica on the 2d of January 1836. He took up his residence, in the month of March, at Navarre, a station which had been opened by Mr. Blyth in the preceding year, and which is situated in the parish of Trelawny, being distant about twenty-three miles from Montego Bay, and seven from Falmouth. The situation was pleasant and healthy. Mr. Anderson, giving a description of it, says: 'Its site, as well as the scenery by which it is surrounded, answers in every particular to the description given of the parish to which it belongs. The elevation on which it stands, as well as those by which it is surrounded, I would call hills rather than mountains; and the same remark I would apply to Jamaica generally, so far as I have travelled, that is, from Lucea in the west, to Port Maria in the east, with the exception of the Blue Mountains, which may be likened to one of the pillars of the heavens. Many of these hills are beautifully conical, almost to perfection. This is especially the case with those hills which skirt the plain lying between Hampden and Navarre, called the Queen's Vale. This beautiful valley, with the hills skirting it, and rising tier above tier till the vision is stopped by the last range, and its apparent junction with the heavens, might well be called the Valley of Enchantment. At the north-eastern extremity of this scene, but concealed from the valley in the midst of the hills, stands Navarre.'

The upper flat of an old mansion-house belonging to a proprietor, was occupied by Mr. and Mrs. Anderson as a dwelling-place. The lower flat of the same building was, by the removal of partitions and some other changes, converted into a place of

worship capable of containing about three hundred people. The feelings with which Mr. Anderson entered upon his missionary labours may be inferred from the following reference which he makes to the temporary pulpit that was erected in this lowly temple. 'There stands the little tottering box which I would not exchange for the finest velveted and best-cushioned pulpit in the British empire. Around it are assembled the poor negroes in crowds, for whose spiritual and eternal welfare I wish with all my heart to spend and be spent; and it is not within only, but at times without also, in front of the house, that Ethiopia may be seen sitting with his sable countenance and curious dress, listening to the words of eternal life with an earnestness which might read a lesson to those brought up in more favourable circumstances.'

The labours of the Sabbath and of the week are thus described by Mr. Anderson: 'On the Sabbath they are here at a very early hour from a considerable distance. A little past seven o'clock they begin to assemble, and at eight o'clock I hold family worship in the church with those who are come together. After this all the readers, old and young, are arranged into classes, and to these classes I have appointed teachers, the best we can afford in our present situation. With the aid of Mrs. A. and those referred to, a little instruction is given to all who are in the first lessons. There are two additional classes composed of young men and women a little further advanced than the former, and these I always take myself; and while I am engaged with these two interesting and rapidly-advancing classes, Mrs. A. retires to my study with the teachers and such as can read a little, and there communicates to them, in addition to the reading of the Scriptures, such instruction as will be profitable to themselves and to those under them. By this time it is approaching eleven A.M.; the church is now dismissed, and, after a few minutes, is summoned again for the public services of the Sabbath. At the close of the service in the forenoon, I have a meeting with those catechumens who have applied for

church fellowship, which is not an occasional but a constant thing. While I am engaged with them in one part of the house, Mrs. A. in another has collected round her all the aged men and women who scarcely know anything, and makes them repeat after her promises and invitations of the Bible, descriptions of sin, commands to duty, etc., endeavouring by her remarks to lead them to the one thing needful. Oh! it would do your heart good to see these aged persons gathered around her and hanging upon her lips, as if the present were the last draught of the living stream they would ever receive. After praise and prayer in the afternoon service, which commences immediately upon the dismissal of the two former classes, I come down from the pulpit, and the whole church is brought for a little into something like a Sabbath school: first the members are arranged by themselves, next catechumens, then the mere hearers, and then the children. While I am engaged with the three first, in the order named, Mrs. A. has all the children, teaching them to repeat hymns, "Brown's Initiatory," and such other things as may interest and instruct them. When this most necessary and interesting service is ended, I ascend the pulpit and expound a portion of the Scriptures, which, with prayer and praise, may detain the people about three-quarters of an hour, and then all is concluded with the benediction. In this manner are my Sabbaths in Jamaica spent, and sometimes at the close of them I feel as if I knew not whether to stand or sit, or lay me down; yet if ever my soul revelled in delight, it is when, after thinking and pondering, and pondering and thinking, some plan occurs to me by which something more may be done for the welfare of these people in time, but especially in eternity. Thus I have given you a sketch of the tabernacle we are endeavouring to erect to our God in this wilderness. Besides the services of the Sabbath, I ought to have told you that I hold a prayer meeting on Monday night on different estates in order. On Tuesday night I have a class for reading the *spell*, when upwards of fifty apprentices, interesting young men and women,

are present. On Thursday night I have two very interesting classes, the one endeavouring to read the Testament, the other the alphabet; and on every day of the week, Saturday excepted, there is a class of young children taught by Mrs. A. or myself.'

Mr. Anderson was not permitted to labour long at Navarre. Opposition arose to him from various sources, and in the midst of his usefulness he received a notice that he could no longer be permitted to occupy the building, which had hitherto served the double purpose of being a dwelling-house for the minister and his family, and a place of worship for the people. This was a discouraging circumstance, inasmuch as it threatened the extinction of the infant congregation. Being obliged to remove from their present situation, they had no small difficulty in finding a suitable place where they might pitch their tabernacle. The Head of the church directed their steps to Bellevue, a small pen, about four miles distant from Navarre and five from Falmouth. Connected with this property there was a dwelling-house, and also out-offices, all of which were in a frail condition. Mr. Anderson having obtained a lease of this place for five years, immediately commenced making such repairs on the premises as were necessary to render them habitable by himself, and at the same time to provide a suitable place of worship for the congregation. An old building, containing a number of apartments, which, in the days of slavery, had served for hospital, and barracks, and bookkeepers' rooms, had the partitions removed, and was appropriated to the worship of God. An old stable was also fitted up, and converted into a schoolhouse; and the family residence, which was tottering to its fall, was in a great measure rebuilt, and rendered commodious for a dwelling-house. The expenses incurred by these repairs were defrayed chiefly by the friends of the mission in Glasgow, and the congregation of Bellevue, in respect both of work and money, exerted themselves in a laudable manner. Mr. Anderson was cheered, under the discouragements that he met with, by the promises of his Divine Master. He remarked: 'Reverses of

the kind now referred to, were it not for the promises of Him who cannot lie, would discourage the missionary; but they cannot arrest the progress of the work of the Lord, for the Most High has given assurance to his people that "all things work together for their good." The late vicissitudes which, in the providence of God, passed over the flock of Christ, formerly at Navarre and now at Bellevue, there is every reason to believe, have been attended with good effects. They have tended to test the faith, and patience, and love of the Lord's people, to separate the chaff from the wheat, and to unite those who have retained their steadfastness in a union more close and endearing.'

With the view of securing the permanence of the congregation, and preventing the recurrence of circumstances similar to those which occasioned their removal from Navarre, Mr. Anderson purchased a piece of land adjoining their present situation; and, by the liberal aid afforded by the congregation of Regent Place in Glasgow, he erected a commodious and substantial place of worship. In connection with his congregation he formed various religious and benevolent associations,—amongst others, a missionary prayer meeting and a temperance society. He had also an out-station, Golden Grove, about eight miles distant, where he preached on Sabbath, as frequently as circumstances would permit, for the benefit of that portion of his flock who belonged to Navarre. At this station a commodious school-house was erected, chiefly by the contributions of the people; and a teacher was procured from this country, who superintended a flourishing school during the week; and on those Sabbaths when Mr. Anderson did not visit the station, the teacher imparted catechetical instruction to the children, and to such of the aged persons as were not able to travel to Bellevue. Mr. Anderson's labours at Bellevue were crowned with a considerable portion of success. His congregation gradually increased, and acquired a respectable standing among the missionary congregations of Jamaica. He had under his

charge six hundred persons of all ages. Four hundred constituted his ordinary audience on Sabbath. His membership amounted to 192. The number of children attending the Sabbath school was 164. There was also established by his influence a thriving village (Perth) in the immediate neighbourhood.

The next missionary who left this country for the West Indies was Mr. Alexander Kennedy. The congregation of Greyfriars, in Glasgow, engaged to support him while employed in his missionary labours; and in compliance with a representation made by that congregation to the Synod, it was agreed that the island of Trinidad should be the scene of his labour. At the time of Mr. Kennedy's mission, that island contained a population of nearly 45,000, scattered over a considerable extent of territory. Of this number, nearly one-fourth resided in Port of Spain, the capital of the island. One half of the inhabitants were free, and enjoying equal privileges without reference to colour; the remainder were still under the Act of Apprenticeship, which had been lately passed by the British legislature for the abolition of slavery. The predominating religion in the island was the Roman Catholic. A bishop of that persuasion resided on the island, and under him were ten curates, whose stipends were paid out of the public funds of the colony, and who had places of worship scattered over the various districts of the country, while there was not a single Protestant place of worship in the whole island, with the exception of an Episcopalian chapel and a Wesleyan Methodist meeting-house in Port of Spain. A resident in the island, referring to the difficulties which a missionary would have to encounter, says: 'The principal difficulties are the great extent of country over which the population is scattered, the diversity of language, and the gross ignorance in which not only the apprentices, but many of the lower class of free people, are sunk. But these can all be overcome, and the latter would rather be a stimulus to the zeal of a missionary whose aim was

the success of the cause in which he was embarked, while, at the same time, it renders his labours so much the more necessary. Of this state of ignorance you may form some idea, when I mention that I am not aware of any school or seminary in the whole island where the children of the apprentices can procure even the simplest elements of education, nor—excepting in Port of Spain, and perhaps one or two of the principal villages—is there any means of instruction provided for the children of the lower class of free inhabitants. I am sure I do not exaggerate when I say, that even such of the apprentices as profess the Catholic religion are but little grounded in the leading principles of Christianity, while there are many who, from their situation, must be sunk in almost pagan darkness.’

This was the scene of Mr. Kennedy’s labours. After receiving ordination from the presbytery of Glasgow, he sailed for his destination about the end of October 1835, and, after a stormy and somewhat tedious passage, he arrived at Port of Spain on the 25th of January 1836. ‘We gladly record,’ says Mr. K., ‘our gratitude to Almighty God for preserving us amidst the dangers of the deep, and upholding us amidst much personal affliction. Not many days after sailing, Mrs. K. was taken dangerously ill, so that for several weeks we scarcely dared to cherish the hope that she would survive so long as reach the land whither we went; but He “whose we are and whom we serve” heard our prayers, disappointed our fears, and has now restored her to almost wonted strength. It is God only that can bring back from the gates of death—that can turn the darkness of sorrow and affliction into the light of joy and health.’

The reception given to Mr. Kennedy by the inhabitants of Port of Spain was highly encouraging. His appearance amongst them as a preacher was hailed with joy by the Protestant portion of the population, and a general wish was expressed that he should continue to labour amongst them. In a letter which was written, soon after his arrival in the island, by a person who took a deep interest in the mission, the writer says: ‘The

opinion entertained of your missionary by the leading part of the society of this island is, that a more fit person could not have been sent us. His success in the country is dependent on this opinion; and as far as immediate success can attend the footsteps of the first intrepid pioneer of true Christianity in this hitherto unprovided-for colony, not even the shadow of a doubt can be entertained, should God spare him in health, but that the fruits of his exertions will very soon become apparent.'

Before Mr. Kennedy fixed upon a place of residence, he spent some time after his arrival in collecting information concerning the comparative destitution of the various districts of the island; and after a prayerful consideration of all the circumstances of the case, he was led to the conclusion that the voice of providence called upon him to make the Port of Spain the immediate scene of his labour. The following were the considerations that influenced him in coming to this conclusion. In a letter addressed to the Rev. Dr. King, minister of Greyfriars congregation, Glasgow, he says: 'By my last communications you have been informed of my resolution to remain in Port of Spain. The reasons that induced me to do so still appear valid. Had it been a matter of mere choice, I certainly would have preferred the country; but to have gone there in present circumstances, would have been to follow the dictates of feeling rather than of duty. But do not mistake me: the prospects in town are by no means flattering; the only claims it has to our preference are that, compared with the other localities of the island, it contains the greatest number of immortal beings, and exhibits the greatest amount of moral destitution and delinquency. Port of Spain is truly a missionary field, but of a very peculiar kind. Here you may daily witness standing, in *bold relief*, the two extremes of human society—rudeness and refinement. With a few honourable exceptions, the black and coloured population are notoriously ignorant and unblushingly immoral. On the other hand, the more wealthy and influential members of the community, principally from Europe and

America, are the devotees of etiquette and fashion. Their minds are generally well informed, in the common acceptation of the term, and their tastes are delicate even to fastidiousness in all things that come under the indefinite laws of honour and gentility; but of their morality and religion I cannot speak so freely, although I am informed, and feel convinced, that things, especially as regards the latter, are tending to the better. It is difficult, I feel, to give a true representation of the state of things here; but from what I have stated you will at once perceive that the labours, and especially the trials of a faithful missionary, must be of a very different nature indeed from those which usually fall to the lot of the heralds of the cross in heathen lands. It will be a work of great labour, and time, and delicacy, to form a church on the true scriptural model (and God forbid that we should attempt, or even be accessory to, the formation of one on any other). In addition to the deceitfulness and impiety of the human heart, which are common to our race,—here it need not be disguised,—the whole mechanism of society is opposed to vital godliness. For a man in what is called respectable life openly to profess the precepts of religion as laid down in the Bible, uncorrupted and undiluted by the errors and mummery of men, would be little short of a living martyrdom. With equal ease, and with as small a sacrifice, might the Hindoo shake himself rid of the fetters of caste, and declare the dogmas of the shasters to be nonsense, and the waters of the Ganges to be common. I fondly hope times are about to change, and it is my sincere desire to be humbly instrumental in facilitating this change. But I wish you to know that I remained in town from a sense of duty, and not from any prepossession or idea of my fitness for this particular sphere of labour. On many accounts it is far from being enviable. The situation of a faithful minister here will prove one of peculiar delicacy and difficulty—one in which talent and faithfulness will be severely taxed, and wisdom greatly needed.'

Mr. Kennedy adopted measures with a view to get a suitable place of worship erected. He was favoured, at the commencement of his labours, with the frequent use of the Methodist chapel in the evening. This being found inconvenient for both parties, he hired and fitted up an old theatre, and made use of it as a temporary place of worship. It was capable of containing about five hundred persons. Though, as Mr. Kennedy observes, 'it was not the most convenient and appropriate place that could be wished for the worship of God,' yet this was a decided improvement on its previous use. After long consideration and much prayer for the divine direction, Mr. Kennedy formed the people who placed themselves under his ministry into a regularly-organized church; and in a house which had recently been devoted to the service of Satan, the ordinance of the Lord's Supper was dispensed for the first time to the infant congregation on the first Sabbath of June 1837. He remarks: 'It was a solemn, but pleasant, and, we trust, a profitable day to us. We were in number very few, but we rejoiced in the thought, that God would not despise this our day of small things; and we earnestly hoped and prayed that our little church, by the power of God's grace on the hearts of men, might ere long increase greatly in numbers, and by the manifestation of pure and undefiled religion, become the glory and the praise of the island.'

After some time, Mr. Kennedy succeeded in getting a new and commodious place of worship erected. The colonists showed that they appreciated his services, by contributing for this object the sum of nearly £500. The remaining part of the expense, incurred by the building, was defrayed by the friends of the mission in Glasgow. Mr. Kennedy laboured hard in his Master's service: he showed himself to be indeed a workman that needeth not to be ashamed. We may glance at the services and scenes of a single Sabbath, as described by himself: 'By sunrise on Sabbath morning, I, accompanied by at least one of the young men, proceed into the country about

two miles to a community of squatters,—free negroes generally, who have settled down on unappropriated land belonging to government, and who cultivate as much as may be sufficient to supply them with provisions, and who perhaps may now and then do a little work in town or on the neighbouring estates, to procure for themselves some of the comforts of life. Here at 7 A.M. we collect as many as possible in the open air, before the door of a hut, and preach to them the gospel of God's grace; endeavour to tell them, in their own broken language, of the way of salvation through Jesus Christ. The assembly is of a very mixed character indeed, with this exception, that all are ignorant beyond what you can possibly conceive; and yet there are amongst them professed Catholics and Mohammedans; but the majority, I believe, make no profession of religion at all—are absolute heathens, having no idea of a God, living scarcely elevated above the brute creation. But our morning service here is really interesting, although the scene is somewhat peculiar. We stand protected from the sun's rays by a hut or a tree, surrounded by wild-looking or ill-habited men, women, and children, and talk to them of sin and misery, of holiness and happiness, and urge them to escape the former and obtain the latter. I always make one of the young men take part in the service, by engaging in prayer, or addressing a few words to the audience, which they do with pleasure, and, I trust, with profit. We pray and hope that God will bless our labours among these neglected and wretched beings. We can now observe a greater willingness to come and hear than at first. But we have not laboured long. We must continue to sow the seed of the word: doubtless the harvest will one day come. We leave this station at eight o'clock, or a little after; and at nine meet the people at our infant but interesting station beyond the *Dry River*, about three-quarters of a mile from town. Here we meet of late in the house of a poor widow, a Catholic, but, I trust, a child of God. Her knowledge is no doubt limited, her understanding clouded, and her notions crude, but her love to the Saviour

and his ordinances really seems to be ardent and sincere. Her house is open to us, and to all who wish to hear the message we bring. Before the time of meeting she has everything set in order, and is most unostentatiously active in collecting the people around. I may mention that the prayer meeting which we hold every Wednesday evening in the same place, is remarkably well attended. The house has been crowded of late, and numbers stand at the doors and windows, and deep interest seems to be felt in the services.' . . . 'But to return to the work of the Sabbath. At half-past one o'clock we open the Sabbath school in our present place of worship in town. Here we are engaged till three o'clock. We meet, as formerly, for public worship at seven, evening. The attendance is very encouraging ; indeed, generally larger than formerly, notwithstanding the remote situation of the place, bad weather, bad roads, and the absence now of anything like novelty. On Thursday evening, prayer meeting continues, and is productive of much pleasure and profit.'

Such were the weekly labours of Mr. Kennedy ; and, in addition to these, there was connected with his congregation a flourishing week-day school, attended by upwards of a hundred scholars. He was, however, relieved from this additional toil, by having an excellent teacher, Mr. Robertson, sent out to him from Scotland.

The next missionary who left this country for the West Indies was Mr. William Jameson. He received an invitation from the congregation of Rose Street, in Edinburgh, to act as their missionary ; and they engaged, in accordance with the resolution of Synod already mentioned, to defray all the expense connected with his mission. His destination was the island of Jamaica. He was ordained by the United Associate Presbytery of Edinburgh, on the 7th of September 1836 ; and on the 22d of November, the same year, he sailed from Greenock, along with Mrs. Jameson, for the scene of his future labour.

Mr. Jameson has noted down what were the feelings which

he experienced when the island of Jamaica first rose upon his view. 'I rose in the morning,' he says, 'about three o'clock, and on going on deck, the mate hailed me with the welcome tidings that the land to which we were bound was now in view. I looked, and in the moonlight saw before me the Blue Mountains. Oh, if ever I felt gratitude, it was then! Looking at these mountains, I was filled with wonder and awe; every unholy feeling was chased away for a season; I was elevated above the transient scene; I thought of heaven, and wished I was entering there, to look, and wonder, and praise. The whole coast is exceedingly beautiful, diversified with verdant hills, and here and there a town, and here and there an estate, like a village at home for size.'

On the 21st of January 1837, Mr. Jameson and his partner arrived at Montego Bay; and on the 26th of February he commenced his labours at Goshen, which he had selected, on account of its spiritual destitution, as the scene of his missionary labour. This station is situated on the border of the parishes of St. Mary and St. Ann, being eighteen miles distant from Port Maria, and ten miles from Carron Hall. The surrounding population amounted to about six thousand, of whom scarcely any were within sound of the gospel. On the Sabbath when he made his first appearance among them, he was accompanied by Mr. Cowan, missionary at Carron Hall, who preached in the forenoon; Mr. Jameson preached in the afternoon. The scene is thus described by him: 'Our place of worship was a boiling-house, which was put at our disposal by Mr. Geddes, the attorney. It was the largest audience ever seen at that place. Many had to stand without, at the doors and windows. There were about five hundred present. Many came from Carron Hall, and a number of our own countrymen were with us. I told them that a congregation in the far distant land from which I had come, were anxious that they should make a right use of the liberty which providence had now given them; and also, that they should enjoy the more glorious freedom of the children of

God, and for this purpose they had sent me to preach among them the unsearchable riches of Christ. For this great and important end had I come, and, in carrying it into effect, I was ready to spend and be spent. As I spoke they listened with much apparent earnestness and delight, and at the conclusion they came around me, saying, "Thank you, massa, good massa; we soon be able to read good book, now since minister come." One old man, when he heard that a minister was come to labour at Goshen, left Mr. Simpson, who had told him, and his neighbours, and, going to the side of the field, in prayer returned thanks to God.'

A few weeks afterwards, Mr. Jameson was requested to preach every alternate Sabbath at Pembroke Hall,—a sugar estate five or six miles distant from Goshen. With this request he considered it his duty to comply. He preached there and at Goshen, alternately, to a numerous audience, until the temporary place of worship, which was then erecting, was completed; when both congregations left their respective boiling houses, and assembled in the place of worship which had been prepared for them. Mr. Jameson now found himself in the midst of a very dense and necessitous population, the majority of which were in a state of the deepest ignorance, superstition, and depravity. At the commencement of his work he had to encounter some of those difficulties attendant upon an infant station. One of these was the difficulty experienced in erecting a temporary place of worship. Owing to the change of managers on the estate, a short time after Mr. Jameson began his work, the arrangements which had been made with the estate to supply assistance were departed from, and the work was at a stand. In these circumstances, Mr. Jameson applied to the people; but while they were willing to hear the gospel, they were, as yet, unwilling to do anything for its support. Some promised, but did not come. Others refused, on the ground that it belonged to the estate to build the church. It afterwards appeared that they acted in this way to try 'parson,'

whether he had come to serve the estate, or for their good ; to teach their children, or to bind them as apprentices. Mr. Jameson obtained leave from the manager of Goshen to cut wood, and to gather cane tops ; and he hired the people to work on their own time, at the rate of one shilling and sixpence per day ; and in the course of six or seven Saturdays the shed was roofed, and they had the satisfaction of assembling in their rustic temple to worship the God of salvation.

Mr. Jameson took every opportunity of preaching the gospel. He commenced Sabbath classes. He visited estates, and met with the people during their resting hours. He instructed their children, and appointed evening classes for reading and for religious instruction. The attendance upon the Sabbath and week-day meetings was encouraging. His hands were strengthened by the arrival, in October 1838, of Mr. David Moir, who was sent out by the congregation of Rose Street, as a teacher and catechist. A fresh impulse was given to the cause of education by Mr. Moir's arrival. The school prospered under his superintendence, and a decided change took place with regard to the juvenile portion of the population. Instead of being naked, and dirty, and rude, they became neatly clothed, and clean, and respectful. The road to the school was an animating scene. Flocks of children were everywhere to be seen, with their books and their slates in their hands, and with their pans of provision upon their heads, waiting the approach of the teacher, that he and they might travel to school together.

On the 10th of March 1839, a church was formed, when thirty-two persons, after due examination, were admitted into full communion, and Mr. Moir, the teacher and catechist, was solemnly set apart to the office of elder ; and the little band of disciples sat down to commemorate, for the first time, the dying love of the Divine Redeemer. ' It was,' says Mr. Jameson, ' an interesting and solemn season—a season which will be remembered through eternity. " Massa," said one, " we never thought to see such a day ; we thought our children's children might

see it, but not we." Another said, "We could sit there for ever." After a period of labour of upwards of two years and a half, the church at Goshen enrolled 52 members in full communion, 260 catechumens, 300 learning to read, not included in the daily school; and the average attendance upon the Sabbath services was upwards of 500.

Connected with the church at Goshen were two out-stations, where schools were taught, and religious instruction communicated. One of these was Middlesex, situated among the mountains, about six or eight miles from Goshen. This was a colony of people who had emigrated from Scotland, in the expectation that they would be employed as labourers in Jamaica. But the attempt turned out a complete failure, as it was found that they could not labour, like negroes, under the burning rays of a vertical sun. At this place, Mr. Moir taught, two days in the week, a school containing in it about eighty scholars. Young persons of all colours were permitted to share in the benefits of the school. Every third Sabbath Mr. Moir remained, and conducted religious service, on which occasions the average attendance was about 300. Mr. Jameson, giving an account of a visit to this station, says: 'I found them all busy in their provision grounds. Some of them are old men and women bordering on sixty; one man is almost seventy. There is a number of stout young men and women, and a good many are children. I asked all the people to meet me in the room where the business of the township is transacted. Forty people soon gathered, and we spent an hour in devotion. I cannot describe the feelings which almost overpowered me, when I saw so many of my own countrymen before me, and thought every moment that I was addressing them in a foreign land 5000 miles from the country of our birth. I read Psalm cxxi. An old man came forward with his Bible in his hand, and a Highland bonnet under his arm, and struck up "Bangor." We sung; but our harps were sometimes, for a moment, on the willows. While we sung, I frankly confess, we wept. We all

seemed to feel that we were singing the Lord's song in a foreign land. I read Psalm xxv., and prayed. While I was addressing them, the manager, a native of the country, came in. I was exhorting them to attend to the instruction of their children, and to give them lessons, as far as they were able, in reading and writing. He seemed to think that I was exacting too much from them, and that they had other things to do. I explained to him that every Scotchman was bound to teach his own children, so far as he was able. After a meeting which I will not soon forget, I returned home, and they to their grounds.'

The other out-station connected with Goshen, where a school was established, was Bonham Spring. Mr. Jameson was very desirous that an academical institution should be formed at this place. He considered it admirably fitted for an institution of this kind. Bonham Spring house, which was large and commodious, and in good repair, was placed at his disposal by the proprietor. It was situated in a healthy locality, and surrounded by a dense population of negroes and coloured people, among whom were many families in easy circumstances, who were desirous to enjoy the benefit of a well-qualified teacher for the education of their children. Mr. Jameson mentions that his attention was particularly directed to this locality by the following occurrence that took place: 'Some months,' he says, 'after the commencement of freedom, I was returning from a long ride. Passing through Bonham Spring, I saw a number of people putting up tents on the roadside. I asked them what they were doing. They replied, Massa had turned them out of their houses, and they were putting up a shelter for the night, until they had time to consider what they would do. As soon as I returned home, I wrote to the proprietor, and urged the propriety of forbearance, on the ground of the ignorance of the people of the laws, and manners, and customs of free society, and that this state of things arose out of the circumstance that information of every

kind had been withheld from them in their state of servitude ; and particularly urged the propriety of forbearance, on the ground that experience, and religious and moral instruction, would in a short time remedy the evils of which he complained, and would gather around him, by God's blessing, a contented, a happy, and a faithful peasantry. The proprietor reopened the doors of his ejected people, and in answer to my letter, offered me Bonham Spring great house, *rent free*, in the following words: "I have a most eligible healthy situation for a school,—Bonham Spring great house. Can you recommend a person, sober, competent to take it?" Feeling myself in some measure obligated, from my letter, to do my utmost to meet the wishes of the proprietor, I agreed to do what I possibly could to procure from home a suitable person, and engaged, as soon as I could make arrangements, to come there myself, and begin a school for two or three days in the week. For some months, I have gone there for part of two days every week. Our night meeting for religious instruction is upwards of 100, the day school from 90 to 100.'

The Jamaica presbytery having resolved to institute an academy, with a view to train up young men, especially natives, for missionary work, it was agreed that Bonham Spring should be the seat of the academy ; and an application being made to the Synod's committee on foreign missions for a suitable person to take charge of the academy, Mr. George Millar was sent out to Bonham Spring in 1841, and he continued there till the academy was removed to Montego Bay. Mr. Jameson was requested, by the Jamaica missionary presbytery, to take charge of those students who had made considerable progress in their studies, and who were looking forward to the office of the holy ministry. These were teachers and catechists who had gone to Jamaica in connection with the Scottish Society, or with the Synod's mission. One of their number gives the following account of the course of training which they pursued under the superintendence of Mr. Jameson: 'At the time of the

vacation of our schools, we went up for a month to Goshen, and were domiciled with him, while he and we did our best to improve our short session. The studies to which we chiefly gave our attention were New Testament Greek, Hebrew, and divinity. In this last he did not prepare any lectures, so as to give a system of his own, but adopted Dr. Dick's work as a text-book, and taught by examination. I do not recollect that there were ever more than six in the class, so that he was able to give all necessary attention to each of his students, and he and we had full opportunity of becoming acquainted with each other, and with the subjects to which our attention was directed. Some of the parts of Horne's Introduction were also regularly brought under review, and short essays and discourses were prepared on topics and texts named by Mr. Jameson. He was in the custom also of giving to each of us a somewhat extensive subject, on which an essay was to be prepared, and brought up next year.'

The foundation-stone of a new church for Goshen was laid on the 28th of September 1839, in the presence of a large and interested assemblage of people. The proprietors of Goshen gave to the building fund the liberal donation of £300, besides materials for the building. The fabric, when completed, cost £2204. A considerable portion of this sum was raised by the people from their scanty earnings; and they received assistance to a considerable amount from friends residing in England and Scotland, as well as from well-wishers in Jamaica. The church was opened for public worship on the 31st of March 1843, when a sermon was preached by the Rev. Dr. Robson of Glasgow, who was then on a visit to Jamaica. On the ensuing Sabbath the ordinance of the Lord's Supper was dispensed; and Mr Jameson, referring to the occasion, says: 'Altogether this has been a season which will be long remembered by all in Goshen,—which, I believe, will be talked of by some of us in heaven, and which will bring glory to Him who loved us, and gave himself for us.'

Mr. Moir, the teacher at Goshen, after a short period of labour, lost his health, and was obliged to leave the island and return to Scotland. After an interval of two years, his place was supplied by Mr. Peter Donaldson, who bade fair to be a successful labourer; but he had only been a few months in the island, when his health, too, gave way, and he was ordered home, as the only means of preserving his life. He had scarcely commenced his voyage homeward, when he breathed his last, and his body was committed to the bosom of the deep, there to repose till the period arrive when the sea shall give up the dead which are in it.

Mr. Jameson had only a short while before this been deprived by death of his affectionate partner, to whom he was devotedly attached; and these dispensations following hard upon one another, appear to have had a crushing effect upon his spirits. Referring to the departure of Mr. Moir, he says: 'Mr. Moir has this night left us for the ship, and once more our little family is weeping. All is silent and sad. It looks as if death had been again at work. The evening is closing about us; and the silence and gloom which reign in our little dwelling recall this time last year, with its sadness and woe.' Referring to Mr. Donaldson's departure, he says: 'My poor heart, by late scenes, has been well-nigh overwhelmed; and the sovereign dispensations of an all-wise God have filled me with trembling. The failure of Mr. Donaldson's health, and his removal from us, have pressed heavily upon me. My hopes seemed to be blasted, my plans thrown into confusion, and my strength made weak. But behind that frowning cloud I cannot but see the beams of mercy; and from such an abundant supply in time of need I cannot but hear the voice saying, "Be not afraid, it is I." Oh, I desire to be humbled, and to ask why it is that the Lord contendeth. I desire to be truly thankful, and, with my whole soul, to magnify and bless his holy name.'

Mr. Jameson's labours in Goshen were crowned with distinguished success. The congregation, while it increased in

numbers, grew at the same time in knowledge and in piety under his ministrations. By his instrumentality there were added to the church daily of such as should be saved. He was in the full career of ministerial usefulness when his Master called upon him to leave Goshen, as shall afterwards be noticed, and to enter upon a new field of missionary labour. The principles that influenced him in his Master's work were of the purest and most disinterested kind; and the fruits that resulted from the exercise of these principles were truly excellent. Speaking of himself and of his fellow-labourers in the missionary field, he says: 'By our conduct we seek to show that we believe what we preach, and that we earnestly desire their salvation. We strive to labour "in season and out of season," by preaching, by Sabbath and day schools, by visiting families and the sick, by keeping a strict watch over the conduct of our people, and by much prayer with and for them. Through the blessing of God, we have seen the happiest results follow such a course: prejudices uprooted, jealousies destroyed, confidence restored, soul-destroying systems scattered to the wind, a taste for the simple gospel formed, and a song of thanksgiving bursting from the hearts of a willing people to the God of salvation for his loving-kindness and tender mercy.'

Mr. James Niven commenced his missionary labours in Jamaica in the spring of 1837. He took up his residence in Westmoreland, and had the charge of the station at Flower Hill, which was commenced by his brother William, in October 1835. He had also under his charge the station at Cross Paths. The population connected with the former of these stations was scattered over a mountainous district. Previous to his arrival a temporary place of worship had been commenced, but had not been completed; and for some time after he began his labours he was put to considerable inconvenience, by being obliged to reside at a distance of eight or nine miles from his chapel. About a year after his arrival, and with no small difficulty, he got the temporary place of worship at Flower Hill com-

pleted ; and in a small vestry-room connected with it he and his partner took up their abode. He laboured to instruct the people, and to prepare them for being congregated, that they might have the ordinance of the Lord's Supper dispensed among them. Besides teaching publicly, and from house to house, he met the candidates on the evenings during the week, both in classes and individually. At length Mr. Niven, having reason to be satisfied with the evidences of christian character given by twenty-three of the candidates, regarded them as persons fit for being received into the communion of the church. They were accordingly formed into a congregation, along with sixteen persons who had previously been connected with the church at Morgan's Bridge, and nineteen who had been under the ministry of Mr. Watson at Lucea. These—fifty-eight in all—formed the church at Flower Hill. On the 13th of May 1838, the ordinance of the Lord's Supper was dispensed among them for the first time.

On the 24th of June 1837, Mr. Niven opened a station at Cross Paths. His design in commencing this station was to supply the necessities of the labourers on the sugar estates, to the east and west of Queenstown. At that period these persons had no means of instruction nearer than Savannah-la-Mar. But immediately after the opening of the station, a minister in connection with the Church of England was sent to labour in the neighbourhood ; and two schools were opened in the district, supported by the bishop and the vestry. Mr. Niven did not discontinue his labours on this account, as there was ample room and work for them all. Every alternate Sabbath Mr. Niven preached at this place ; and, on the same Sabbath, he generally preached at an estate six miles distant, which was a Sabbath ride to him of twenty-four miles. The chief difficulty connected with this station was the want of a suitable place in which they might hold a school during the week, and in which they might, at the same time, worship on the Sabbath. After mentioning that a temporary abode had been fitted up for him-

self and Mrs. Niven, he says : ' We were still embarrassed, for we had no place in which any number could meet with comfort. When from forty to sixty people were crowded together into a small class-room, the heat and bad air were intolerable ; and worse than all, our success was retarded. We adopted various methods for the Sabbath-day and for the day school, making booths sometimes covered with the boughs of the cocoa-nut tree, sometimes with boards, sheets, etc., but none of them answered well. The sun would burst through the chinks with an intensity far beyond the resistance of a poor head like mine, and no matter how I turned, he would find me out ; and when rain fell, we had no shelter from it all ; and many, especially of the older people, would go home in fever.'

On the 14th of May 1839, the ordinance of the Lord's Supper was dispensed for the first time at this station. Twenty-four persons were then received into the communion of the church, who formed the congregation in this place. Referring to these persons, Mr. Niven says : ' After two years' hard labour, these were all we found in any suitable degree prepared. As might have been expected, there have been occasional inconsistencies with some ; but we have had great comfort in many, who have walked in the truth most consistently. The evidences of the grace of God in them were very decisive, and they have continued to adorn the doctrine of God our Saviour in all things.'

They proceeded to adopt measures with a view to get a suitable place of worship erected, as they laboured under a serious inconvenience on this account. Providence paved the way for the successful accomplishment of this object. Lord Holland wrote to his attorney, intimating his desire to have a church and school erected on Friendship estate ; and a piece of ground was offered to Mr. Niven for this purpose. This being a central situation, the two congregations of Flower Hill and Cross Paths agreed to worship together at Friendship. On the 18th of January 1840, the foundation-stone of a school and a dwelling-

house was laid ; but various difficulties retarded the progress of the buildings for a whole year. In the month of January 1841, they commenced building a church ; and by the blessing of God upon their labour, though they had great pecuniary difficulties to struggle with, the building was so far completed that it was opened as a place of worship on the last Sabbath of May in the same year. As the building was in an unfinished state, an accident happened at the opening which had nearly proved fatal to some of the people. One of the joists connected with the flooring of the gallery, which had not been properly secured, gave way, owing to the pressure of the crowd above, and, along with the deafening on each side, came tumbling down on those who were below ; and, after the confusion occasioned by the accident had subsided, it was found, in the good providence of God, that not a single individual had been hurt, nor any other part of the building injured. The opening services were conducted by the Rev. James Watson of Lucea, and the liberal sum of £60 sterling was collected on the occasion. Mr. Niven, referring to the liberality of the congregation, says : ‘ Gratifying as this was, we would have had heavy hearts if we had believed that this was all the good done. The full effect of the solemn services of the day will be known when the portion of Scripture, from which we were faithfully and pathetically addressed, shall be fulfilled, namely, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.’

The difficulties which Mr. Niven had to contend with, in procuring the necessary funds for carrying on his building operations, were great, and they had a discouraging effect upon him. The gross ignorance also of the people among whom he laboured, proved another source of anxiety to him. But by patience and perseverance the obstacles which lay in his path were gradually surmounted. The congregation gradually increased under his ministry, and the moral waste which he was

employed in cultivating began not only to blossom, but to bring forth fruit. Referring to the trying circumstances in which he had been placed, he says: 'In all these vicissitudes we have not been without comfort, from the tokens of divine power accompanying the word of truth. Additions have been made to the church from time to time of such as we hoped should be saved.' . . . 'After all, though our ambitious desires have not been fully gratified, we would not shrink from far greater toils and difficulties than we have yet sustained, with the certain prospect of being instrumental in achieving only a small part of what God has wrought here.'

In the spring of 1837, the presbytery of Dunfermline resolved to maintain a missionary in Jamaica. Mr. William Scott was adopted by them as their missionary. After receiving licence and ordination, he left this country for the scene of his labour in the month of November 1838. After a tedious and rather tempestuous voyage, he arrived at Kingston on the 11th of January 1839. Soon after his arrival he preached his first sermon in Jamaica at Carronhall, for his brother Mr. Cowan. At this place he met with the brethren assembled in presbytery. They unanimously recommended him to take charge of Hillside, a station which had been kept open for some time by Mr. Paterson. In compliance with the recommendation of the presbytery, he took charge of this station. Brother Paterson introduced him to the people of Hillside, and he commenced his labours among them on the 10th of February 1839. In his first communication to the mission committee at home, he says: 'I am now endeavouring to carry on among them the usual work of a station, meeting one night in the week with the inquirers, and, at present, two nights with the candidates for communion. Meetings are also frequently held on the surrounding properties. The candidates are looking forward with interest to the formation of their infant church. I trust that they will in a very short time be prepared for this solemn and important step. The formation of a

church may reasonably be expected to increase the prosperity of the station, as I will thus be furnished with assistants whom I will be able more than ever to urge to go out into the highways and hedges and compel their benighted brethren to come in. The knowledge of divine things which several of them display is far from being inconsiderable; but, above all, the feeling which is occasionally displayed, and which, I have no doubt, exists in the heart of some, is exceedingly encouraging. It would delight you to hear with what force and feeling a young black man comments on Dr. William Brown's *Instructions*, which he is employed in teaching to the aged and others who cannot read at all. Our audience has increased considerably since my coming among them. Our house, formerly a blacksmith's shop, after two enlargements—one by brother Paterson, and another by myself,—seats nearly four hundred, and is usually crowded.'

In the month of October 1839, the people at this station were formed into a regularly-organized church. Mr. Scott felt the occasion to be deeply interesting. Referring to it in a letter, he says: 'The number was not great of those whose appearance gave me any confident hope of their conversion; yet, remembering that Paul speaks of churches whose number admitted of their meeting in a private dwelling, I did not feel justified in withholding from them the signs and seal of the blessings which Christ has promised to those who believe. I took advantage of brother Jameson's presence to have his assistance in the formation of a church. The number admitted was, I think, ten. On the Saturday, brother Paterson arrived with some of his members from Cocoa Walk, and preached on Heb. ii. 3. Mr. Aird, the Synod's catechist at Mile Gully, seven miles distant, also arrived on the same day, bringing a goodly number of his people along with him, and was ordained to the office of elder in connection with our congregation. The strangers were either entertained by the Hillside people, or slept in the school-rooms, having brought their bread and cover-

ings along with them. Prayer with them, I can assure you, was not the least interesting part of the proceedings. On the Sabbath, 27th October, brother Jameson, according to Jamaica fashion, preached the action sermon on—"For He hath made Him to be sin for us," etc. In the afternoon I commenced my labours as the pastor of a christian church, by commemorating the death of Him who died for us and rose again. It was, I think, a time of refreshing to myself, and I hope also to my little church, although the confused mixture of worldly feelings in my own heart—of fear and devotion—might well have disturbed my comfort. Before dismissing, I read to the people some parts of your letter, and appointed a prayer meeting to be held in the evening, that we might join together in special prayer for our benefactors in Scotland.'

In the month of February the following year, the ordinance of the Lord's Supper was administered a second time, by Mr. Scott, to his little flock, when four new members were added to the list of communicants. Immediately after this he commenced a class for reading, which met twice a week, as he found that the greater part of those who had previously been taught by the catechist to read the Bible, had either become stationary, or were apparently going backwards. Mr. Scott's labours in the missionary field were of short duration. He was attacked by fever, and he terminated his brief career on the 14th of August 1841. His latter end was peace.

In compliance with the request of the missionaries in Jamaica, the Synod at home resolved to send out persons who should be employed as catechists. These persons were to be employed under the missionaries, in communicating moral and religious instruction to the negroes; and it was also intended that they should pursue a course of study under the superintendence of the presbytery of Jamaica, with a view to their being afterwards licensed and ordained as missionaries. During the years 1837 and 1838, no fewer than five catechists were sent out; these were, Messrs. John Aird, James Elmslie, William Kay,

Davidson Black, and David Mqir; and soon after Mr. Thomas Gibson, an Irish student, was added to the number. We have seen that Mr. Moir, who laboured for some time as a teacher under Mr. Jameson at Goshen, was only for a short while in the island when he lost his health, and was obliged to return to his native country. Mr. Davidson Black also, for a similar reason, was under the necessity of quitting his post and returning home. Mr. Kay's term of service was short. After labouring for three years at Mount Horeb, with much acceptance, he died. Mr. Gibson was not long in the island when he accepted of a situation in connection with another religious society, and ceased to be connected with the Synod's mission. Mr. Aird was stationed at Mile Gully Pen, in the parish of Manchester. He laboured in this district for some years with great success. After going through the prescribed course of study under the superintendence of Mr. Jameson, he was licensed and ordained by the Jamaica presbytery. The people, after being properly instructed, were formed into a regularly-organized congregation, and elders ordained amongst them. A commodious place of worship and school-room were erected at Mount Olivet, about three miles distant from Mile Gully Pen.

About a year after the church was opened, we find Mr. Aird mentioning the following particulars concerning the progress of the congregation: 'The congregation on the Lord's day is more numerous than it was; so much so, that generally the church is nearly filled. The number of grown-up people who professedly belong to the station is 181, of whom 94 are members, 4 under suspension, and 29 candidates. The cases of discipline among the members have been few during the last eighteen months—one for intemperance, one for dishonesty towards his fellow-labourers, one for quarrelling, and another for not supporting the gospel.' . . . 'The school at the station has 50 scholars, and Robson's school, 100. During good weather the attendance is generally numerous, more in proportion than many other schools that I hear of.' . . . 'So far as I can ascertain,

family worship is held daily in the houses of all the members, if not both morning and evening, at least in the evening. In many cases the heads of families cannot read, but one or more of the children can, which allows of all the parts of worship being observed. Towards the support of the gospel, the members, with few exceptions, do their duty, and will bear comparison with any others in the presbytery, but I do not say that they give as much as they are able. If actuated by the spirit of Him who, though rich, yet for our sakes became poor, that we through his poverty might be made rich, they would give more. On the whole, there is much ground for thankfulness for the measure of success that has attended our weak and unworthy efforts.' Mr. Aird laboured only a short period at Mount Olivet, when he was called upon to occupy the station at Green Island, which was left vacant by the removal of Mr. Elmslie to the Grand Cayman.

Mr. Elmslie was stationed as a catechist at Green Island. This station had been occupied for some time by one of the missionaries belonging to the Scottish Missionary Society. It had experienced several disappointments by the removal and death of missionaries; and at the time that Mr. Elmslie commenced his labours it was in a rather low condition. He had laboured only for a short period when it began to assume a healthful appearance. Little more than twelve months had elapsed when he thus writes: 'When I consider what this station was when I came to it, and what it is now, I have reason to thank God and take courage. When I was settled in this place, only a few assembled in my house for religious instruction on the Lord's day. In consequence of this, I went out to the neighbouring estates, and did what I could to compel them to come in, that Christ's house might be filled. After this the congregation gradually increased, so that I have now upwards of 700 hearers and 140 members, including 18 old members. Many of the members I have reason to hope well of, and none of them as yet have been suspended for their untender

walking. We have had the Lord's Supper dispensed to us during the last twelve months by the Rev. James Watson, Lucea. The decorum and apparent sincerity which actuated the communicants upon these solemn occasions, was truly gratifying beyond description. Such conduct would have reflected no dishonour upon any body of Christians at home; and I trust, through the enlightening and sanctifying influence of the Holy Spirit, their path will be like the morning light, shining more and more unto the perfect day. Our Sabbath school is pretty well attended both by young and old. Our day school is also in a very flourishing condition; upwards of 160 are on the list, between 40 and 50 are reading in the Bible and New Testament, and a good many are learning to write, and some to cypher. What a mighty change! Last year they were nearly all in the alphabet. During the last year twenty couples have been married, and about thirty adults and children baptized.'

When Mr. Jameson was appointed by the Jamaica presbytery to superintend the studies of catechists and others, with a view to their being ordained to the office of the holy ministry, Mr. Elmslie was one of the students who attended him during the first session, and he ultimately received licence and ordination from the presbytery. He had the pleasure of seeing the work in which he was engaged at Green Island prospering under him. The congregation continued to increase, and sinners were converted. In one of his communications he thus writes: 'When I see the house crowded to excess on Sabbath, I long exceedingly that the Holy Spirit would come down upon us as on the day of Pentecost. I find no less power will be sufficient to convert the nations, than the rod of God's strength sent out of Zion. Among the candidates that were admitted on last occasion, one man told me that his feelings and conduct were altogether changed since he came to hear the word of God. Formerly he was wont to spend the Sabbath feasting and drinking with his sinful companions, and he would not allow his wife to go to any place of worship, but to stay at home and serve

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him and his associates; and when he went to see his friends that lived at a distance, he tried every method to take with him, and often did he steal from his own wife. He said that he frequently left home with a doubloon in his pocket (£3, 4s.), and spent every bit upon drink and strange women, and if any person reproved him he looked upon him as his greatest enemy. But he said: "I have now given up with drinking and Sabbath-breaking companions, and I go to the prayer meeting and the house of God, and I go to see my friends now without spending any money except a shilling or a sixpence to the children in the family with which I reside." He exclaimed: "I am truly ashamed of my bypast life: if God had not turned me, I would have gone to hell." The congregation of Green Island, at the time that Mr. Elmslie wrote this communication (March 1842), contained in it no fewer than 950 persons, and of these, 230 were in full communion. The number of catechumens and of others who attended his Sabbath classes, was 200. After labouring for nine years in this station, Mr. Elmslie was appointed by the Jamaica presbytery to undertake the mission to the Grand Cayman, where, as we shall afterwards see, his labours were blessed in a remarkable degree.

The Jamaica missionary presbytery paid much attention to the training of catechists and students under their care for the work of the ministry. Essays and discourses were received by the presbytery from all the students, and district committees were appointed, who regularly examined the students within their bounds on subjects that were prescribed to them. The presbytery required periodical reports from all the ministers and catechists under their inspection, with regard to the state of religion in their respective congregations and stations. They also required from catechists a special report in reference to the schools and seminaries taught by them, and a committee was appointed to prepare the draft of a scheme for a uniform system of education throughout the bounds. They instituted inquiry into the religious wants of the island. They pointed

out a variety of stations that might be immediately occupied with extensive advantage, and they earnestly requested the Synod to send out an additional supply of missionaries or catechists from the mother country. By adopting such measures, they were making provision for the present and future religious wants of the colony, and they were laying the foundation of a great and powerful religious community.

In the month of January 1840, Mr. George Brodie left this country for the island of Trinidad. Previous to his setting out, he received ordination from the presbytery of Selkirk, who agreed to adopt him as their missionary, and to make provision for his maintenance. He laboured for some time in Port of Spain, supplying the place of Mr. Kennedy, who was under the necessity of undertaking a voyage to Britain, with the view of recruiting his exhausted energies. Mr. Brodie afterwards took up his abode at Arouca, a station situated about twelve miles from Port of Spain. Between this station and Arima his labours were chiefly divided. The inhabitants of the district were almost exclusively Roman Catholics; and ignorance and immorality prevailed among them to an almost inconceivable extent. Mr. Brodie forthwith adopted measures with a view to the erection of a place of worship at Arouca. The government offered a *grant* of land for this purpose. This offer was declined by Mr. Brodie and Mr. Kennedy. They presented a memorial to the Court of Intendant, praying them 'to place the land at their disposal, but to appoint and receive a reasonable price for it.' Referring to this transaction, Mr. Brodie says: 'I am glad that I can now tell you, that the Court, contrary to my expectations, has at length decided on selling us one acre of land in the spot we wanted. The price fixed is fifty dollars, or £10, 8s. 4d. sterling. The expense of the survey and the title will be a few pounds more. But the price is not too high; while, in the situation, it is not so low as at all to infringe upon the principles of voluntarism. The title to the property will be made out in my own name, and in the

name of the presbytery. My name is in the title, that we may proceed at once to the building. If it were not there, nothing could be done till I formally received authority from you to act as your attorney.' The funds necessary for carrying on the building were raised chiefly in the town. The name of the governor was at the head of the list of subscribers. He subscribed twenty dollars. When giving his subscription, he said, that when Mr. Kennedy and Mr. Brodie called upon him at first regarding the land, he could not understand fully the reason of their objection to receive a *grant* from government, but that he now clearly comprehended the principle on which they acted.

Mr. Brodie had the satisfaction of finding that his labours were not in vain. The number who attended upon his ministry gradually increased. A deeper interest was excited among the surrounding population; and those who enjoyed the benefit of his teaching made progress in the acquisition of useful knowledge. He manifested great energy and devotedness in his work. About two years after he had taken up his abode at Arouca, we find him writing in the following hopeful terms: 'The prospects of the mission are considerably brighter than they have been at any former period. Indeed, taking everything into consideration, we have much cause of gratitude and encouragement. The attendance on the preaching of the word is larger and more regular. We have generally from one hundred to one hundred and fifty—of late nearer the latter number—at our forenoon meeting. A much greater number, however, may be considered as in some way connected with the mission, although they have not as yet got the length of walking a mile or two to attend at our chapel. As they will not come to me, I must, in the meantime, go to them. Between six and seven in the morning I go to the eastward, and meet with the people at two of the stations. I get home between nine and ten, and from ten to eleven I converse with and instruct the candidates for communion. The time for the formation of a church is, I

trust, at hand. Our ordinary service commences at eleven, and lasts for about an hour and a half. After this we have a Sabbath school; but it is not so efficient as it might be, on account of the want of teachers in the afternoon. I have six stations visited once a fortnight, one half one day, and the other the next. These will furnish, in the aggregate, about three hundred hearers; so that the whole number of those who listen regularly to the preaching of the gospel may be reckoned at about five hundred. Very many of these are ignorant in the extreme. All of them are within three miles of our chapel, and might easily attend; and I have no doubt but, by and by, many will attend. We cannot, however, expect all at once to see those who had never before been the subjects of almost any instruction whatever, exhibit very decided proofs of enlightenment. Much time must be spent, and much hard labour, and labour, too, that may for the present seem nearly in vain, be engaged in, before the inhabitants of Trinidad be raised much in the scale of society, either intellectual or religious. The means to be used are plainly revealed to us. We must teach, and pray for the promised blessing on our instructions.'

The two brethren in Trinidad, in a joint representation, brought under the notice of the Synod's mission committee two new stations, which they were desirous should be occupied by missionaries: these were San Fernando and Carenage. In consequence of this representation, Mr. James Robertson, who had been sent out from Greyfriars congregation, Glasgow, to take charge of the national school in Port of Spain, was authorized by the Synod to prosecute his theological studies under the superintendence of Messrs. Kennedy and Brodie. Having returned to Scotland for the sake of his health, he attended the Divinity Hall one session, and, with the sanction of the Synod, he was licensed by the presbytery of Glasgow to preach the gospel. He was sent out in 1845 as one of the Synod's agents, and was ordained by the presbytery of Trinidad to missionary work in San Fernando. The attempt to establish a mission in

this town failed, owing to the difficulty of obtaining a suitable place of worship, without which there was no reasonable prospect of success. Mr. Robertson removed from San Fernando to Carenage, where he laboured only a few months, when his labours in his Master's service were terminated by a premature death. His removal was much lamented by his little flock, and by the community at large.

In the autumn of 1840, the presbytery of Stirling and Falkirk sent out Mr. Hugh Goldie to Jamaica, to labour as a catechist in connection with the congregation of Mr. William Niven at Stirling. He proved himself a most efficient and successful labourer in the missionary field. After labouring for a short period at Stirling, Mr. Niven and he agreed to divide their labours, with the view of accomplishing a greater amount of good; and Mr. Goldie took up his abode at Jacob's Hope, in a destitute locality, situated near the western extremity of the island. 'We are endeavouring,' writes Mr. Goldie, 'to get a location to the west of Stirling, amidst a wild waste of heathenism, which spreads to the shore which lies opposite to America; but we know not whether we shall succeed at present. Our plan is, that if we should succeed in getting a location, I shall remove to it; and Mr. Niven, with the help of a native assistant, will conduct the school here. Thus, with a little more expense, will we be able to support two stations instead of one, and supply a most destitute district with the word of life.'

After a short trial at Jacob's Hope, it was found that there was little prospect of collecting a congregation at that place; and Mr. Goldie removed from thence to Negril, a station situated at the western extremity of the island of Jamaica. In his labours to benefit the population of this destitute locality, Mr. Goldie was instant in season and out of season. He thus describes his routine of labour: 'Since coming down I have commenced two public meetings on the week-day evenings. On Tuesday evening for Old Testament history, and on Thursday evening for catechetical exercises. In these exercises the

Shorter Catechism is our text-book ; and as we are going over it the second time in our meeting, we take a text of Scripture by way of proof along with our question for the night. On Friday afternoon I meet with the candidates. These weekly meetings I might have multiplied ; but I feel very anxious that all connected with us should learn to read, and therefore wish them to give the other evenings of the week to this purpose. One or two of the people are quite capable of conducting a reading class, and very willing to do so ; and I hope to be much aided by them in this very necessary work. On Sabbath we have our service in the forenoon, and in the afternoon Mrs. Goldie, assisted by two of the people, conducts the classes. I intend to occupy the Sabbath afternoon, as usual, by holding a service here and there as opportunity offers.' . . . 'As to opportunities of labour, they are everywhere abundant around us, far more indeed than my strength can overtake. Every negro hut is open to me, and most of the people are ready to listen to any instruction tendered to them.'

In the month of August 1844, a church was formed at Negril, and the ordinance of the Lord's Supper was dispensed among them for the first time. Mr. William Niven preached on the occasion. The congregation had but a small beginning. Five catechumens, who had been under Mr. Goldie's training, and four persons who had been connected with other congregations, composed the infant church. At the first sacramental occasion, a number of the members belonging to the Stirling congregation joined in the observance of the ordinance along with the brethren at Negril. In a letter, giving an account of the formation of this church, Mr. Goldie remarks : 'It is with us indeed but a day of small things ; yet, if the five individuals whom God hath gathered from among the heathen here, are in truth "lively stones, built up a spiritual house," say, are you not richly rewarded for all your efforts in bringing the gospel to this place ? Thus another church, in fact, has been born in the heathen world, born through your instrumentality. Oh,

nourish it by your prayers, and let your supplications on its behalf draw down upon it the best blessings of heaven.' The church at Negril gradually increased under the faithful ministration of Mr. Goldie ; but it did not long enjoy the benefit of his labours, for only a short period elapsed when he was removed from this station to another sphere of usefulness. When the mission commenced at Old Calabar in 1846, his zeal, and prudence, and energy, pointed him out as a proper agent to be employed in that new and important field of missionary labour. He received ordination from the presbytery of Falmouth, in Jamaica, and left that island for Africa in 1847.

Mr. George Millar, after having gone through a course of university training, left this country for Jamaica in the spring of 1841. The special object of his mission was to superintend an educational department at Bonham Spring. This establishment was afterwards transferred from Bonham Spring to Montego Bay, where Mr. Millar has laboured for a number of years as an instructor of youth, with great assiduity and success. The intention of the Jamaica brethren in establishing this academy was to furnish the means of a good substantial education for the population in general, and especially to train up young natives with a view to their being employed as teachers and preachers of the gospel. The result of the experiment has answered the most sanguine expectations of its friends. The Montego Bay Academy, by the excellent education which it has afforded to the young, has not only been of vast advantage to the mission, but has proved a blessing to the island.

An addition was made to the number of catechists in the year now mentioned by the employment of Mr. G. M'Lachlan, a negro, and a native of the island. Mr. M'Lachlan was the son of a slave, and was born in a state of slavery. He had been brought to the knowledge of the truth by the instrumentality of the Scottish missionaries, and, after receiving instruction, he was some time employed in teaching a school in connection with the congregation of Hampden. A high recommendation was

given of him by Mr. Blyth, the Scottish missionary of Hampden; and he was in consequence received into the list of the Synod's catechists in Jamaica. Mr. Anderson of Bellevue was authorized to employ him as a catechist at Golden Grove, in the room of Mr. Davidson Black, who was obliged to retire from the field of labour in Jamaica on account of ill health. In the first communication which Mr. M'Lachlan sent to the mission committee after his appointment, he mentioned that he had under his superintendence a day school of one hundred and fifty-two scholars, of whom the average attendance was eighty; and that a large proportion of them were able to read the Holy Scriptures. He had also a Sabbath school, where religious instruction was communicated both to the young and the aged. On the week-day evenings he went from one estate to another, attended their respective prayer meetings, read the Scriptures, exhorted the adults, stirred them up to the performance of duty, and reminded them of those sacred truths which they had heard from the minister on the Sabbath.

Besides Mr. M'Lachlan, three other catechists were added to the mission list during 1841-2. These were Messrs. Hannah, Henderson, and Dawson. The two last-mentioned had previously been connected with the Mico Institution in Jamaica. Mr. Henderson very soon left the Synod's mission, and rejoined the Mico charity. Mr. Dawson, after labouring for a few years with apparent success at Hillside, was suspended from office, and cut off from the mission, on account of misconduct. Mr. Hannah was employed as a catechist and teacher at Paradise, in connection with New Broughton congregation; and, after the lamented death of Mr. Paterson, he had the charge of that congregation until a successor to Mr. Paterson was provided.

The melancholy event, to which a reference has now been made, took place in the beginning of the year 1843. Mr. Paterson was travelling with his friend, the Rev. Dr. Robson of Glasgow, to attend a meeting of the Jamaica missionary presbytery, when he was thrown out of a gig, and killed upon

the spot. The following are the particulars of this sad occurrence, as given in a letter by Dr. Robson: 'Instead of travelling all the way on horseback, Mr. P., to save me from fatigue, had procured the loan of a gig from a neighbouring proprietor. The distance is about eighty miles, and we proposed to take it by easy stages. Here there are no public conveyances, and in many places the roads are very bad. We had got about fifteen miles from home, and were driving slowly along. The day was beautiful, the scenery all around magnificent, and everything conspired to minister enjoyment. We were grateful and happy in renewed intercourse, and our conversation turned on the oft-times unexpected character of the divine dispensations, as exemplified in my visit to Jamaica; on the wisdom and kindness by which they are regulated; on the privileges which the children of God always enjoy; and on the happiness that results from having our minds conformed to the divine mind, and our wills sunk in his will. We then spoke of the future, and of its uncertainty, and how, to the saints, its darkness is illumined by the bright and mingled radiance of the bow of the covenant. This suggested to me the verse of a hymn which good old Rowland Hill was in the habit of singing when alone, and which I repeated. Mr. Paterson seemed greatly struck with its simple beauty, and recurred to it again and again. We had now approached a pretty long descent, and I said, "Had we not better come out and walk down?" Mr. P. replied, "There is no danger; the animal will go quite quietly." In a little it began to quicken its pace, then broke into a gallop, and by the time we were near the foot of the hill it was flying at its utmost speed. Although he still held the reins, and kept his presence of mind, it was obvious that he could not control it. Across the road there was a hollow excavation for a water-run. The jolt of the vehicle in passing it threw us both a considerable height upward; and I suppose that, from holding the reins, Mr. P. was at the same time pulled forward, for he fell, not apparently with much violence, forward on his head, and then

turned on his back, the wheel passing over his legs. This was the work of a moment. I came down on the seat again, and held on in the gig, expecting every moment to be dashed to pieces. After running about half a mile, the animal slackened its speed, and I then leapt out, and turned it to the side of the road. I ran back to the spot where Mr. P. had fallen, expecting to find him bruised, but not seriously injured. Alas! life was extinct. The spirit had fled; and not ten minutes had elapsed from the time of my repeating the verse of the hymn mentioned above. There was no apparent bruise. His countenance was mild and peaceful, but the eye was fixed. I cut open his coat at the arm, tied my handkerchief tightly round, and with my penknife opened a vein; but the pulse had ceased to beat, and the blood had ceased to flow. I sat down by the way-side, and laid his head on my knee, not knowing what to do, nor to which hand to turn. I was alone,—a stranger in a strange land,—no human habitation in sight,—little likelihood of any passing by, for it was an almost private road,—and the lifeless remains of my brother lying by my side. The concentrated agony of these moments cannot be described.'

The Jamaica mission sustained a severe loss by the death of Mr. Paterson. He was among the very first who offered themselves for missionary labour in that island, and he proved himself to be a most active and efficient labourer in his Master's work. During the eight years that he laboured in Jamaica, he was honoured to achieve a large amount of good, both among the young and among the old. He collected around him a large and a flourishing congregation, and he was in the full career of his usefulness, when his valuable life was cut short by the mournful event above described. All classes of the community lamented his death as a public calamity. The Rev. Dr. Robson of Glasgow, who had undertaken a voyage to Jamaica for the sake of his health, was sojourning with Mr. Paterson at the period of his death. I think it proper to place on record the following testimony which he has borne to the

excellences of his friend, and to the success of his labours : ' Mr. Paterson,' he says, ' was indeed a self-denied and devoted missionary of the cross. Eight years had elapsed from the time of my parting with him in Scotland, and I was chiefly struck with his increased cheerfulness and heavenly-mindedness. His whole soul was in his work. His labours were very abundant, and, by the divine blessing, very successful. I can truly say, that the idea which I had formed of the station was far exceeded by the reality. Last Sabbath morning I went over in time for the classes, and saw about 500 receiving instruction in the doctrines of our holy religion. The chief exercise was reading the Scriptures, and answering questions on the portion read. Among the learners, a large proportion were persons who had grown up to mature years in utter ignorance. There were many aged with their glasses on, and many mothers with the children on the knee, in the spirit of little children, learning to read the word of God ; and the eagerness and interest which they displayed were truly delightful. At the hour of public service, about 1000 were assembled in the church ; and the still and apparently devout interest with which they listened to what proved Mr. Paterson's last address, and which was a powerful and searching discourse on the words, " To-day, if ye will hear his voice," might have ministered reproof to many of our congregations at home.'

During the spring of 1845, the mission in Jamaica was reinforced by the addition of two ordained missionaries and two catechists. The missionaries were Mr. Andrew G. Hogg, who was sent out by Broughton congregation, Edinburgh, to occupy the station which had been left vacant by the lamented death of Mr. Paterson ; and Mr. Andrew Main, who was appointed to take charge of the stations of Hillside and Mount Pleasant. The catechists were, Messrs. Robert Thomson and John M'Lean. These catechists had scarcely been a year in the island when they were obliged to leave the mission on account of ill health.

Though the congregation of New Broughton was nearly two

years destitute of an ordained missionary, it had not suffered materially either in its temporal or spiritual interests; for, when Mr. Hogg took the charge of it, he found matters in a very satisfactory condition. Soon after his arrival he wrote: 'We are deeply interested, and feel every inducement to be in labours very abundant. It will not be so easy a matter to command time for my own improvement; there is a great deal to do with the classes, with the out-stations, and with visitations. The attendance on Sabbath is very large and very encouraging, and the people listen with great eagerness. From half-past nine to eleven, classes of old and young meet in the schoolhouse and in the church, and nothing could be more gratifying to a stranger from Scotland than to see these classes in operation. Very much knowledge has been communicated, and a large portion of the people have, I believe, a better acquaintance with the word of God, and quote it more accurately, than in the average of our country congregations in Scotland.' . . . 'I am satisfied that the word of God is read daily in almost every family, and that the cases where family worship is neglected are extremely rare—so rare as to excite the astonishment of the rest of the members and of the elders. Indeed, the people here call a house where there is no prayer to God, "*a dead house*." In cases where there is an old couple who cannot read, and where there are no children, they can sing at least the 103d psalm or the 54th paraphrase, from memory, and pray together. Then the weekly prayer meetings, which are at least twelve in number, and conducted chiefly by the elders, are in a thriving state. You would be delighted with a visit to these meetings, held generally in the open air in the "yard" of one of the people—sometimes under the shadow of a mangoe tree; you would be deeply affected with the prayers of some of the people. Their prayers are generally in the words which the Holy Ghost teacheth—very scriptural. After toiling till four in the afternoon in the fields, they repair to the place where prayer is wont to be made, and only after the meeting think

of providing for the refreshment of their bodies. This is no coloured statement; this holds true of the great majority of the members.'

Mr. Hogg wrote in terms of high commendation of the eldership connected with New Broughton congregation. His hands appear to have been greatly strengthened by the faithful and conscientious manner in which they discharged the duties of their office. They showed themselves to be workmen that needed not to be ashamed. 'Their discernment, and tact, and prudence,' says Mr. Hogg, 'uniformly manifested, excite my respect; and their faithfulness and piety ought to excite our gratitude to God. A young minister from Scotland does feel very strangely at first, surrounded by sixteen black elders; but I believe many meetings would not elapse, ere, reflecting on the former condition of these men, he would be constrained to say, "What hath God wrought!" They show that they are impressed with the feeling that they are in the service of Christ, and that they are called on to apply the laws of Christ as contained in his word to the cases of those who, according to Christ's command, must render them double honour.'

Not only the young but the old showed a strong desire to learn to read, and the progress which they made in the acquisition of useful knowledge was in a high degree satisfactory. In one of his communications he mentions the case of an aged African who had learned to read when he was on the verge of fourscore; who, after he had acquired the faculty of reading, made the Bible his constant companion, and who exemplified, in his daily conduct, the purifying and elevating influence of the truths which the Bible teaches. From the account given of him, he appears to have been a noble specimen of christian excellence. He was about forty years of age when he was brought as a slave to Jamaica. Soon after Mr. Paterson commenced his labours at Cocoa Walk, old Watson became a constant attendant upon his ministry; and though he was considerably advanced in life, he set himself with all the ardour

of youth to acquire a knowledge of the alphabet, that he might be able to read the word of God. This worthy African lived honoured, and died lamented by all who knew him. I deem the following tribute paid to his excellence by Mr. Hogg worthy of a place in this record, as it shows the power of the gospel in elevating the human character: 'Old Watson's desire to read the word of God was almost his ruling passion. His Bible was always under his arm; and if on the road he met any school child, he would beg him to tell him some hard word, which would be twice or thrice gone over on the spot, and then his journey was resumed. By trade he was a cooper; and the proprietor of Lottery has told me he has often, when going into the woods, found Watson, after he had finished his humble meal, and before he resumed his work of preparing staves, sitting quite abstracted under a tree, spelling away at a verse; and sometimes, too, when he thought none but God was near, kneeling behind some trunk of a cedar tree, and pouring out his soul to God. Since his death, several of our people have come to me with beautiful incidents of this kind about "old Father Watson." I never one Sabbath missed this good old man from his place in the church, and he listened very devoutly to the word of life. On a Friday too (our class day), whoever was absent, old Watson was sure to be present, and not standing about the churchyard gossiping with his neighbours, but we were sure to find him at the head of a bench, his octavo Bible before him, his hand on his temples, and reading with evident delight "the statutes of the Lord." At Christmas and August he was sure to pay us a visit; and while others at these times seemed more disposed just "*to sit*," or perhaps to talk, our old friend would unfold his Bible and say: "Please, missus, I would like you to hear me read a chapter." We had no more cheerful contributor to the funds of the station, and none more regular, than old Watson. I had sometimes to say to him: "Now, are you sure that you can afford all this?" a question I have very rarely occasion to put in this country.

He would be sure to say : " Oh yes, minister, and it's too little." The last time he was in our church was on the Friday before our December communion, when Mr. Strang preached a very edifying and impressive sermon. On the Sabbath morning he sent back his token, saying he was not able to come out, and along with his token sent a shilling for his collection—the last money he had the opportunity of giving to the cause of Christ.'

Mr. Hogg had the satisfaction of witnessing a great improvement among the people at New Broughton, in reference to their temporal condition, as well as in reference to their spiritual state. Their progress in civilisation kept pace with their acquisition of scriptural knowledge. In a communication written by him, after he had laboured among them for a few years, he refers to the decided change which had taken place in their mode of living, and to the more enlightened views which they were beginning generally to entertain. ' I am quite convinced,' he says, ' that there is a very decided improvement in civilisation, and in the social condition of all the families connected with our station. The few first years I was here we had adverse seasons—uncommonly dry seasons—to contend with, and the people were dispirited ; but for the last three years, the " former and the latter rains " have been abundant ; and there is a marked change to the better in the feelings and circumstances of the people. A large portion of my congregation are in a great measure independent of labour from the large properties ; and this is well, for the rate of wages is excessively low. Most of our people have their two, three, five, and even more acres ; on these they have planted their coffee, pimento, etc., and are now beginning to feel their way to a comfortable subsistence on their own small freehold. The houses they are erecting are of a more suitable size than in former days, and have apartments for the different members of the family. Attached to each house is the barbecue for curing the coffee, and a small tank, which is indispensable in Manchester. Then the people are more decently and neatly attired, and are gradually, I think,

conforming more to the usages of the more decent and orderly of the Scottish peasantry. With an improvement in the circumstances of the people, there has been evidently increased liberality manifested in supporting gospel ordinances.' . . . 'I see that in ordinary circumstances our people can raise at least £150 a year; and if you only give me a little time, and allow me to take the "kindly" way with the people, I would hope that we shall not require large drafts on the "Sustentation Fund." My very anxious wish is to be as little burdensome as possible to our very generous churches in Scotland.'

Mr. Andrew Main, who arrived in Jamaica at the same time with Mr. Hogg, took charge of the congregations of Mount Pleasant and Hillside. These congregations had formerly been under the charge of Mr. Scott, of whose death mention has been made in a previous part of this narrative. Mr. Main appears to have laboured amongst them with diligence and success. Though he found much ignorance prevailing among them, yet he was greatly encouraged by beholding fruits of his labours beginning to appear at an early period. He wrote: 'That some have received the truth in the love of it, is manifest from the increasing regard they are exhibiting for Bible truth and the means of salvation. You would scarcely believe me were I to tell you how few, even among the members, can read the Bible. Their attention has been again and again directed to this great and sore evil, and means have been taken to remove it. A portion of every Friday has been devoted for the express purpose of teaching members and candidates to read the word of God; and it is, at least, satisfactory to see a few awakened to a sense of their amazing deficiency, and bestirring themselves to acquire ability for this exercise. During the year we have added to the list of members fourteen at Mount Pleasant and eight at Hillside. They are all giving satisfaction by a consistent walk. The prayer meetings during the year have been, in general, well attended. I commonly give intimation what districts I intend to visit during the week, and there is always

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a full meeting. Surely there is some good doing through the instrumentality of these meetings. Those at the head of them, in general, are spiritually-minded men, and are as much alive to the value and importance of vital godliness as you could expect.'

In a subsequent communication he mentions the death of two old Africans, who, in their last moments, gave satisfactory evidence that their latter end was peace. 'During all my visits,' he says, 'in their last illness, they invariably declared that Jesus was their only hope. This way of speaking is no doubt common; but the manner of saying such things is so very different in some cases, that you cannot, without violating the great law of charity, entertain *any* suspicion.' He states further, in reference to the progress of the gospel among them: 'The attention that is given to what is said from the pulpit is altogether what any minister would wish; and their manner in coming to, and going from the house of God, is certainly much more becoming than it once was; in fact, I have little if any reason to complain of the external deportment of any one who is regular in attending. Ten from among the candidates have been added to the list of members, who, together with all whom I have admitted into full communion with the church, are walking (at least in appearance) worthy of their vocation. Three have been restored to the fellowship of the church; and two, who were members of other churches, have joined us, and are very useful in teaching classes on Sabbath. On the morning of Sabbath there are eight classes. They have during the past increased both in numbers and interest. The persons who take the lead of them are, to some extent, intelligent, and in general, decidedly pious. I have no doubt whatever but much benefit is obtained by many at these classes.'

The two congregations of Mount Pleasant and Hillside were afterwards united into one, under the ministry of Mr. Main. A new place of worship, with a school-house adjoining, was erected in a situation where it was convenient for both con-

gregations to assemble. Owing to the praiseworthy exertions of the people, and the assistance of friends, comparatively little debt was contracted by the erecting of the new buildings. The opening of the new church took place in auspicious circumstances. Mr. Watson, of Lucea, preached on the occasion to a crowded and an attentive audience. The house, which was seated for six hundred persons, was filled to overflowing. A collection was made at the close of the services, which amounted to £15 sterling. 'We purposed,' observes Mr. Main, 'to dispense the ordinance of the Lord's Supper on the ensuing Sabbath; but the rain preventing many from coming, we postponed this until last Sabbath, when we had a meeting of all the members of both stations. I certainly had my fears that we should lose some of the members who live on the outskirts; but I have been agreeably disappointed. Not one has withdrawn; in fact, those of whom I stood in doubt seem to be most forward. I do trust the adage will be verified in our experience, "Union is strength." I know many prayers have been presented to the throne for the prosperity of our undertaking, and that it may prove the birthplace of many souls to the Redeemer. I am fully alive to the all-important and solemn truth, that to be instrumental in raising a material edifice is a matter of very small moment, compared to the momentous matter of being instrumental in raising the spiritual one; still, surely the humblest instrument, sincerely and properly devoted, is encouraged by the cheering truth, that the increase is wholly of the Lord. The greatest champion of the cross, and the most accomplished preacher of the gospel that ever lived, had this impression from his Master: "Neither is he that planteth anything; neither is he that watereth anything; but God who giveth the increase." I do not believe that there can be any unwillingness on the part of God to give increase, if his will in all things is done. I do feel altogether disposed to trace the want of increase either to myself, or some other cause, rather than to Him, who worketh according to the good plea-

sure of his will. I have longed very much to get over with this material edifice, just that our undivided attention might be directed to the spiritual one. We have, therefore, commenced to hold our district meetings, which are as well attended as before.'

In the year 1846 a mission was established in the Grand Cayman, a small island lying to the north-west of Jamaica, and about 120 miles distant from that island. The Grand Cayman is about thirty miles long, and from four to eight broad, and contains a population of about 2000 souls. Mr. James Elmslie, who has laboured for a considerable period as a missionary in that island, has sent to the writer of this narrative the following communication, dated 19th October 1859, in which he gives an account of the circumstances that led to the establishment of the mission, and also of the prosperous state of the mission at the time that the letter was written: 'The way that a mission came to be established here is as follows. The Rev. William Niven, one of our missionaries in Jamaica, was going home to Scotland, and the vessel which carried him passed this island on the Lord's day, when some of its inhabitants went out to the ship to sell their articles. Mr. Niven thought that they must be in a fearful state of ignorance, to be offering their things to sell on the Lord's day. He resolved, if God should spare him to go home, he would speak to the Board of Missions to send out an agent to this island. They consented, and authorized him to procure a teacher, and they would pay the salary. Soon after his return to Jamaica there was a meeting of presbytery, when he stated what he had done regarding this island. He asked the members if any of them would go to that destitute place. When none of the brethren would go, I stood up and said, "I will go." I was accepted of, and one of the members was appointed to loose me from my charge, for I had been at Green Island station for nearly nine years. The presbytery appointed Mr. William Niven to go with me and my family and see us settled, and report to the presbytery

when he returned. He engaged a small schooner to carry us, and we landed on the Grand Cayman on the 11th September 1846. Mr. Niven remained with us about three weeks, preaching and giving his best advice how to begin the great and glorious work of the Lord. He left our shores upon the 6th of October; and there came on one of the greatest storms upon the sea which was ever seen in this place, and the vessel sunk with all on board. Shall we say he was lost? No; not lost, but gone before. Jesus says, "He that loseth his life for my sake shall find it." The inhabitants of the island were in a wretched condition. Many of them said, "We do not want any black coats." They knew the Sabbath from the rest of the days, and they made it a distinguished day for rioting and drunkenness, and all manner of secret and open wickedness; cultivating their grounds, fishing, fowling, and even they had a public sale on the Lord's day after I came to the island.

'For about a year little good was done to all appearance. A good many came to hear God's word, and many resolved not to come at all. The custos, or chief magistrate in the island, opposed me more than any other. He often thought I was speaking chiefly to him, and exposing him to the public. One Sabbath, after the sermon was over, he resolved to abuse me before all the people; but some of the other magistrates prevented him, and said if he had anything to say to me he should write me. He did write me, and I replied, stating I did not know anything about what he referred to. He was astonished at this. Another day when he came out of the church, he said, "What new doctrine is this which we are getting now? nothing but 'sin, sin' at all times; and when we do anything out of the way, it is cast up into our teeth on the Sabbath." One day he waylaid me, as I was going home, at a wharfhonse, and said that he wanted to speak to me. He then told me that he had heard ministers before me; what they said had no effect. "I can now see why you have preached the way you have done. If you had not done so, you would not have been faithful.

We thought we were all well ; and we believed that our fathers and forefathers had all died happy ; but I am afraid they are all lost. You have kindled a light in this island that will not be extinguished when you are mouldering in the dust." This man soon became a member of the church, and has continued stedfast till the present day. I need not refer to instances of this kind, for they are many. It would take up too much space.

'The island is divided into six stations : George Town, West Bay, Prospect, Bodden Town, East End, and North Side. George Town contains upwards of 560 inhabitants ; West Bay, upwards of 180 ; Prospect, about 400 ; Bodden Town, and neighbourhood, 490 ; North Side, 80 ; and East End, about 290. There are churches at all the stations, built by the people. There are at all the stations, 400 members ; 60 catechumens ; two weekly prayer meetings at each station, besides one monthly prayer meeting for the spread of the gospel ; six Sabbath schools, superintended by forty-eight teachers, and attended by about 500 scholars. There are also three day schools, attended by upwards of 200 scholars. Thus you see what the Lord has done for this remote island of the sea. The instruments were feeble ; but the Lord often makes use of weak agents for carrying on his own work, that his glory may be more manifested. We have had many things to grieve us, on account of the fall of members, and others who are still refusing to obey the gospel, and many who will not come even to hear the gospel. Notwithstanding all this, we have reason to bless the Lord for the measure of success with which He has been pleased to crown our feeble efforts. I do not say that all the members of our churches are true Christians ; but I have reason to believe that we have a good many praying members, whom I trust God will own as his, on that day when He maketh up his jewels.'

In the communication of Mr. Elmslie, which has now been given, a reference is made to the loss of Mr. William Niven, on his return from the Grand Cayman to Jamaica. By this

melancholy event, the mission in Jamaica was deprived of one of its most intelligent, active, and efficient members. Mr. Niven was the second missionary whom the Synod sent to Jamaica. He followed at an early period the lamented Mr. Paterson to that important field. His labours as a missionary were abundantly blessed. He succeeded in rearing, amid considerable difficulty, a respectable congregation at Stirling. After labouring for a period of nearly nine years, and being deprived of his wife, he paid a visit to Scotland in the spring of 1845, taking with him his two children. During his sojourn in Scotland, he visited the congregations; and, by his preaching and addresses, he fanned the missionary flame which had begun to spread among the churches. Before he returned to the scene of his labour in Jamaica, he was united in marriage to Miss Kirkwood, an excellent and accomplished lady belonging to Wellington Street congregation, Glasgow. He and his partner left this country in the end of 1845, and arrived in Jamaica in the month of March, the following year. Only a few months elapsed after their arrival, when he was appointed by the Jamaica presbytery, as has been already stated, to accompany Mr. Elmslie on his embassy of mercy to the Grand Cayman. After having assisted his friend in establishing the new mission, he was returning to his Jamaica home, when a terrible tempest, which covered the face of the ocean with wreck, overtook the vessel in which he was sailing, and it pleased the great Head of the church to terminate his life and his labours by his being consigned to a watery grave.

The painful state of suspense in which Mrs. Niven was kept, by her husband not returning at the appointed time, may be more easily conceived than described. The trying circumstances in which she was placed made her truly an object of sympathy. A stranger in a foreign land, uncertainty as to her husband's fate, a frame enfeebled by the climate, and on the eve of becoming a mother, were so many circumstances which tended to render her situation deeply distressing. The following

sentences from a letter, which she addressed to her mother, show what was the state of her mind during the few painful days and nights that she survived the death of her husband. 'I doubt all is over with Mr. Niven; it is now ten weeks since he left us. I never dreamed of a final separation when we parted, but expected to meet again in about three weeks. I have no hope of seeing him again. I imagined I knew the moment when the vessel sank—at one time during the night when it blew tremendously. These were painful hours to me. I can scarcely believe I am now a widow, left with these fatherless children. God's ways are mysterious, unfathomable by us short-sighted creatures. Pray for me, that I may be enabled to submit with christian resignation to his will who doeth all things right. No doubt He has wise reasons for doing so. He knoweth the end from the beginning. We must then trust in his wisdom and goodness; He is not only *wise*, but *kind*, and will do all things for the best. Let us confide in Him with filial hearts, and love Him while He chastises us. I hope you will entreat the prayers of the good for me.' Scarcely had Mrs. Niven penned this letter to her mother, when she was seized with brain fever, which, in the susceptible state of her frame, ran a rapid course and had a fatal termination. She speedily became unconscious; and, amidst the pains of child-bed labour, her immortal spirit took its departure to glory, where it joined the society of her sainted husband.

The mournful circumstances connected with the death of Mr. Niven, excited a painful interest in the bosoms of a wide-spread circle. His death was lamented, not only by the missionary band, of which he formed a conspicuous member, but by the religious community in general. He was regarded as a christian hero, who had perished in the cause of philanthropy, and who had sacrificed his life for the spiritual benefit of his fellow-men.

In the month of December 1845, one ordained missionary and three catechists left this country for Jamaica. The mis-

sionary was Mr. William Paxton Young, and the catechists were Messrs. James Caldwell, George Clark, and Matthew Strang. These brethren arrived in Jamaica on the 20th of March 1846. Mr. Young was appointed to take charge of the congregation of Mount Zion, one of the stations belonging to the Scottish Missionary Society, which had been left vacant by the departure of Mr. Waddell for Africa. This congregation had enjoyed the benefit of Mr. Waddell's labours for a period of fifteen years, and being situated in a populous district, it had proved itself a blessing to the surrounding neighbourhood. Connected with it was a spacious church capable of containing about 800 persons, and all the apparatus of ministerial usefulness had been in full operation under the faithful superintendence of Mr. Waddell.

The state of the congregation when Mr. Young commenced his labours among them is thus described: 'A profession of Christianity among the negroes is universal. In some villages the people are almost professed Presbyterians. Many of these professors come a great distance regularly every Sabbath. Many don't come oftener than once in three weeks, some not oftener than once in three months, and some almost never. The universal profession is owing, perhaps, partly to respect for character, and partly to a fear of rebuke. You will thus perceive that the real numerical strength of our church is not to be estimated by the number I can put down as professing to belong to us, but rather by the highest average attendance, which at Zion is upwards of 300, exclusive of children. In my village visitations, shortly after arrival, much time was wasted, and I was much troubled in ascertaining whether the hut, at the door of which I stood, was inhabited by Baptists, etc., or Presbyterians. To save time, and make labour go further, I visited all the surrounding villages, made a map of each, put down each hut, with the names of the head of the family who lived in it, and the name of the church to which they professed to belong. With these maps and lists completed, I had several

meetings with the elders and deacons for any further accuracy. By this measure I have been saved since a good deal of labour and time in visiting. I have ascertained also, by the same means, that the whole number of professing adherents, inclusive of all characters, and exclusive of school children, is 545. The universal profession is useful in this respect, that it furnishes better opportunities of rebuking sharply the vices of those who profess to belong to us.'

Mr. Young's ministerial course was speedily run. He had laboured little more than two years at Mount Zion, when it pleased the great Head of the church to remove him to a better world. He was seized with fever, and expired on the 7th of August 1848. He was a young man of decided and unaffected piety, an accomplished scholar, and a most faithful and laborious minister; and, had his valuable life been spared, he bade fair to achieve a large amount of good in the missionary field. But it was not the will of his Master that he should serve Him longer upon earth; He called him to serve Him in a higher sphere of existence.

The notices which I have to give concerning the three catechists, who accompanied Mr. Young to Jamaica, are brief. Mr. Strang laboured for a short period at Hillside; but after the congregations of Mount Pleasant and Hillside were united under the ministry of Mr. Main, his labours were transferred to Montego Bay, and at a subsequent period he was licensed by the presbytery of Jamaica, and ordained by them to the pastoral charge of the congregation of Mount Olivet, where he laboured with commendable zeal and diligence in his Master's work till the spring of 1857, when he was attacked with pulmonary complaint, and obliged to return to his native country. After lingering for a few months, he expired at Bothwell on the 10th of November in the year now mentioned. Mr. Caldwell was ordained at Mount Horeb; but his ministry at this place was of short continuance. He had been ordained only for a few months when he was seized with fever, and expired on the

27th of September 1848. One of his fellow-labourers has recorded concerning him that 'he was of a retiring disposition, but pious and devoted to his Master's work.' Mr. Clark, after labouring for some time as a teacher and catechist at Negril, ceased to have connection with the mission.

Mr. Jameson of Goshen, having consecrated himself to the mission at Calabar, closed his public labours in Jamaica on Sabbath the 28th of June 1846. On that day he addressed his beloved flock at Goshen for the last time. He had laboured amongst them for a period of ten years, and the thought of being separated from them occasioned him much mental distress. I extract from the Rev. A. Robb's memoir the following interesting account which he gives of Mr. Jameson's last public appearance amongst his people at Goshen: 'Mr. Jameson looked forward to the Sabbath with great anxiety, for it was the communion day, and the last he would spend with his beloved flock. Long before daybreak he was dressed, and pacing his study in meditation and prayer. On his sister entering, he said to her: "Jane, I am struggling to nerve my mind for the stern duties of to-day. The Lord has promised, 'I will strengthen thee.' I feel somewhat girded and able to go forward." The classes were held as usual from nine A.M. till eleven, when the church became crowded with people of all classes, among whom his own were conspicuous by their sad aspect and their eager look on minister. After praise and prayer, he read Rom. xii., and addressed them from Phil. i. 27. The discourse was most affectionate and faithful. Many wept and many trembled. An unusual number of whites were present. Then he addressed very solemnly, saying that he was glad to see them in the house of God, though some of them were doubtless pleased that he would trouble them no more. He then said: "My own countrymen, you are dear to me. Very earnestly have I sought the salvation of your souls. Some of you know well how I have admonished, and besought you, yea, wept and prayed for you. Once more, I say, Take

heed how you hear. 'I take you to record that I am pure from the blood of all men.' Think not that you are done with me for ever. No. The judgment-seat awaits us, and if you are found on the left hand, I shall be able to testify that to you the gospel of salvation was fully preached." In the afternoon the members partook of the Lord's Supper. At the close of the service Mr. Jameson asked his own class, of nearly one hundred old people, to stand up, and then handed them over to Mr. Gregory. In the same way the rest of the classes were given over to the care of other friends. Before leaving the pulpit, he bade the weeping flock farewell, and, commending them anew to the infinite compassion of the Good Shepherd, and to the care of the friends who were to remain behind, he again bade them farewell, and requested them to retire with composure. He said he would rather not see them outside, but would visit them in the early part of the week. It was a little time ere he could separate himself from the house which the Lord had honoured him to build for his worship, and, on going out, he was pleased to find that the people had granted his last request, for, wishful as all were to grasp his hand, none remained about the place.'

The congregation of Goshen was not long left in a vacant state. Mr. John Campbell was ordained as a missionary by the presbytery of Edinburgh, with a view to his occupying Mr. Jameson's place at Goshen. The Rose Street congregation adopted him as their missionary. He left the British shores on the 27th of November 1846, and, after an unusually quick passage, he arrived at Port Maria, in Jamaica, on the first day of the following year. No sooner was his arrival made known to the people of Goshen, than a deputation of elders hastened to Port Maria, to welcome him to the land of his adoption. 'I shall not soon forget,' says Mr Campbell, 'my meeting with them. You can really have very little idea of the cordiality of their welcome—of the deep feeling which they manifested on this occasion. They were quite overpowered with emotion.

Their hearts were full. They could hardly speak for joy. They grasped my hand with very great warmth, and, whilst their eyes filled with tears, they raised their hearts to heaven, and silently blessed the Lord for his goodness.' It is difficult to describe the joy which the congregation felt when Mr. Campbell made his first appearance amongst them. It was indeed a season of gladness when they received this new gift of a pastor, which their kind friends of Rose Street, Edinburgh, had sent to them. Mr. Campbell, giving an account of the scene that took place on the first Sabbath that he spent amongst them, thus writes : ' On the subject of my first meeting with the congregation of Goshen, I can hardly allow myself to speak. I cannot even attempt to describe the feelings of joy and gratitude with which they have hailed my arrival amongst them. They are truly a warm-hearted, a most affectionate class of people, and give expression to their feelings in a very touching manner. When they heard that I was actually in the midst of them, a considerable number of them came to see me, and poured out their hearts in most affecting terms. The first Sabbath on which I preached in Goshen church was a very interesting day. Though the roads were in a peculiarly bad state, in consequence of the heavy rains which have fallen almost incessantly for the last three months, yet there was a large attendance. The interest manifested by the people in the public services was most delightful and encouraging ; and when afterwards they gathered around me to shake hands with me, and welcome me as their minister, their kindly affection greatly moved me. There was no affectation about the welcome which they tendered. It was evidently no feigned gladness of heart which they attempted to express in their own simple way. I saw the tears of gratitude start into their eyes, and roll down their cheeks ; and I could not refrain from mingling my tears with theirs.'

When Mr. Campbell entered upon his labours at Goshen, he found the congregation in a thriving condition, both in reference to its temporal and its spiritual affairs. The membership

amounted to upwards of one hundred and fifty; and there was an excellent staff of elders. The fruits of Mr. Jameson's past labours were most apparent; and Mr. Campbell was cheered by beholding that the work was still making progress under his ministry. After he had got acquainted with the people, he thus writes: 'The Goshen congregation is a very interesting one. The devoted labours of my venerated and sainted predecessor, have verily not been expended in vain amongst this people. There are not a few here of whom I have every reason to be assured they are living stones in the temple of God, and who have afforded me great encouragement and joy, by their stedfastness and christian consistency. I have felt it to be an unspeakable privilege to minister to them in holy things; and have been gladdened by the hope, that I have not spent my strength for nought and in vain.'

In the autumn of 1850, that dreadful malady, the cholera, broke out in the congregation, and committed sad havoc amongst them. In one of his communications he says: 'Our present circumstances are indeed heart-rending. Yesterday, when I looked around the church, and heard the stifled weeping and lamentation of many who had been bereaved by a stroke, and reflected, that on the previous Sabbath there had been about thirty people in these very pews hearing the word of God, and singing the praises of the Redeemer, who are now in the eternal world, I was almost overwhelmed. And now as I write these particulars, my poor heart bleeds. I cry out in the bitterness of my spirit: "Stay thy hand, O Lord! let it repent Thee concerning thy servants; and turn, O God of mercy, from this evil!"'

Mr. Campbell's ministry at Goshen was of comparatively short continuance. It was deemed expedient that he should be removed from that station to take the charge of the congregation at Lucea, which had been left vacant by the removal of Mr. Watson to Kingston. Mr. Campbell's induction into the charge of Lucea took place on the 13th of January 1853.

After the union took place between the United Secession and the Relief Churches, in May 1847, an arrangement was made, by means of which the missionaries in Jamaica that were connected with the Scottish Missionary Society were placed under the superintendence of the Board of Missions connected with the United Presbyterian Church. This arrangement was accomplished in a most amicable manner, and gave great satisfaction to all parties concerned. The missionaries of the Scottish Society were, with one exception, licentiates of the Secession Church; and a practical union had already taken place between them and the Synod's missionaries in Jamaica, in so far that they co-operated most harmoniously together in the same presbytery. It was, therefore, a most desirable and satisfactory arrangement that their operations should be conducted under the same board of management. This was fitted to give increased energy to their operations, and to insure for them a larger measure of success.

The Scottish Missionary Society commenced their mission in Jamaica in 1820; and their agents had, by the blessing of God, been the instruments of accomplishing a large amount of good in that island. At the period of their amalgamation with the mission of the United Presbyterian Church, they had under their charge eight congregations, besides several out-stations—all of them in a healthy and prosperous condition. Connected with these congregations there was a population of about eight thousand persons, of whom two thousand five hundred were in full communion. Each of the congregations had one or more schools connected with it; and the young were enjoying the benefit of an excellent education. The following were the brethren who, along with their congregations, were at this time received under the charge of the United Presbyterian Board of Missions: Messrs. George Blyth at Hampden; James Watson at Lucea; Warrand Carlisle at Brownsville; John Cowan at Carronhall; John Simpson at Port Maria; William Anderson at Rosehill; and W. P. Young at Mount Zion. This

last-mentioned congregation was the one that was under the pastoral charge of Mr. Waddell while he laboured in Jamaica ; and, after his removal to Calabar, Mr. Young, as has been already noticed, was appointed to take the charge of it. The congregation of Green Island, which was also in connection with the Scottish Missionary Society, was at this time vacant, in consequence of the removal of Mr. Elmslie to the Grand Cayman.

The following extract will show what were the feelings with which the missionaries of the Scottish Society received the announcement, that they were henceforward to be recognised as missionary agents labouring in connection with the United Presbyterian Church : ‘ We take an early opportunity of unanimously reciprocating the kind congratulations wherewith you have announced to us the “ union,” that has been so happily effected between the Scottish Missionary Society and the United Presbyterian Church of Scotland. We are happy to hear that the negotiation between our two bodies has been conducted in the true spirit of the gospel, and that the transfer of the Scottish Mission to the United Board has been made on terms so satisfactory as to secure the cordial approbation of all parties. We are all deeply interested in this event, and beg to assure you that, in the entire management of this negotiation, and with its happy result, we feel the most perfect and cordial satisfaction. The missionaries of these two societies have, ever since their arrival in this colony, lived together, and acted together on terms of unbroken brotherhood ; they have “ kept the unity of the spirit in the bond of peace.” Though we belonged to different boards of management, there has ever been most manifestly declared by us our denominational unity in doctrine, in discipline, in government, in operation, and in intercourse. If there be any one thing more than another that has marked our mutual intercourse, it has been harmony, love unfeigned, and the kindest interest in each other’s welfare. Party interests and views have never been allowed to disturb our

unity, nor mar our intercourse; while mutual prayer, confidence, and esteem have strengthened each other's hands and hearts in the honourable and arduous enterprise in which we are engaged. Distraction and division there has been none; genuine catholicity of spirit and temper has ever prevailed; and now that our visible oneness is rendered more palpable to the view of our fellow-Christians, we hope still to keep inviolate the "bond of peace," and to use every means whereby that bond may be made more close and permanent.'

At a meeting held by the missionaries in January 1848,—with the view of giving to their congregations more fully the benefit of presbyterian government,—they agreed to form themselves into a synod, consisting of four presbyteries, and to be called, 'The Synod of the Presbyterian Church of Jamaica.' The first meeting of the Synod was held at Falmouth on the 9th of January 1849. The Rev. Dr. King of Glasgow, who was on a visit to Jamaica for the sake of the health of Mrs. King, preached to them on the occasion. The subject of his discourse was 2 Tim. i. 12: 'For the which cause I also suffer these things: nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' Dr. King, giving an account of the meeting, says: 'I have just come from attending the meetings of Synod in Falmouth. The number of members present was large. Indeed all our ministers were there except Mr. Callender, who is believed to be fast dying, and Mr. Cowan, who is watching at his death-bed. At first there was a gloom over all faces, owing to the distressed condition of the island, and still more to the awful bereavements with which it has pleased God, in his mysterious but adorable providence, to visit our mission. The devotional exercises in which we engaged shed a cheering influence over our assembly; and the deliberations that followed were so friendly, so harmonious, so bestirring, and in every way so delightful, that a hallowed and grateful gladness became the

predominating expression of the congregated office-bearers.' The Synod had under its superintendence seventeen ordained missionaries; five catechists having charge of congregations; five European catechists and teachers employed under missionaries; four female teachers, and rather more than twelve native teachers, several of whom had been trained at the Montego Bay Academy. The congregations in connection with the Synod had in their communion upwards of four thousand members; and two thousand children were receiving education in the day schools belonging to the congregations and stations. In addition to all this, there was 'a vast number of Sabbath and week-day classes for religious instruction, where the missionaries, catechists, teachers, and pious individuals of both sexes were employed in breaking down into small portions the truths of Scripture, and working these into the minds and hearts both of adults and young persons.'

During the autumn of 1847, Mr. John Scott and Mr. David Winton, licentiates of the United Presbyterian Church, received ordination with a view to their being employed as missionaries in Jamaica. These two brethren, with their wives, sailed from the Clyde on the 5th of November, and reached Falmouth on the 20th of December. Mr. Scott, soon after his arrival, was appointed to the station at Green Island. This station was one of those that belonged to the Scottish Missionary Society; and its prosperity, both temporal and spiritual, had been considerably retarded by the missionaries who laboured in it being repeatedly changed — with a considerable interval occurring between the departure of one missionary and the arrival of another. Mr. Scott laboured in this station only for a few months. The Presbyterian congregation in Montego Bay called him to be their pastor; and, after weighing all the circumstances in the case, he considered it his duty to accept of the call. He was inducted into his new charge on the 19th of September 1848. In taking this step he acted in accordance with the advice of the Board of Missions at home, as well as in

accordance with the dictates of his own judgment. Montego Bay was the second town in the island, and it was the place where the academy connected with the mission was established. Mr. Scott, previous to leaving Scotland, had considerable experience in teaching; his attainments, as a scholar, were of a high order; and he possessed an energetic, ardent mind. The brethren who advised his removal, did so under the impression that, while the congregation in Montego Bay would enjoy the benefit of his labours as a minister of the gospel, it would be a great advantage to the academy to be under the superintendence of one who was so distinguished for his attainments and his talents.

Mr. Scott had scarcely commenced his labours at Montego Bay when he was unexpectedly called to his heavenly home. His partner Mrs. Scott was attacked with yellow fever, and died, to the great regret of all who knew her. Her amiable dispositions and her manifold accomplishments peculiarly fitted her for the sphere in which, as a missionary's wife, she was called upon to move. Her character is thus described by one of the missionaries: 'She was cheerful and frank in manner, and of a confiding disposition. She had a sort of winning unobtrusive courtesy, that drew around her the esteem and confidence of the people. This was remarkably the case in Green Island. The old negro women of that congregation idolized her; her name still hangs upon their lips; and the remembrance of "Missis Scott" is a bright sunny spot on which they are still fond to linger.' Only fifteen days elapsed after the death of his partner, when Mr. Scott was attacked with the same malignant disorder, and, after an illness of four days, expired. Young though he was, and brief though his career had been, his death was regarded as inflicting a severe loss upon the mission; for the distinguished gifts which he possessed, and his peculiar qualifications for missionary work, gave high promise of future usefulness had he been spared. A brother missionary, writing to the secretary of the Board of

Missions, and giving an account of Mr. Scott's death, pays the following tribute to his excellence: 'This, my dear sir, was the last end of one of the most talented men that ever graced any mission. I have never seen, after nearly a quarter of a century spent in the mission field, a young man with such a highly cultivated and original cast of mind, and one every way so well fitted to be a christian missionary. Our mission and our church have lost by the death of Mr. Scott one of their brightest ornaments. But he is gone to a brighter and better land. He has entered upon light and life eternal. Redemption, in all its infinite boundlessness, is now thrown open to his view; he has joined his beloved partner on the banks of the crystal river, and with the white-robed multitude, they live, and move, and have their being amid such scenes of glory as eye has not seen, ear has not heard, nor hath it entered into the heart of man to conceive. *Ours* is all the loss, *theirs* is all the gain!'

Mr. David Winton, who arrived in Jamaica at the same time with Mr. Scott, was, in the beginning of 1848, inducted into the pastoral charge of the congregation of Stirling, left vacant by the lamented death of Mr. William Niven. The congregation, at the period of his induction, consisted of 180 members, and on Sabbath the attendance on public worship was upwards of 500. Connected with the congregation there was a school for instructing the young in the ordinary branches of education, which was under the superintendence of an efficient teacher, and which had an average daily attendance of eighty scholars. There was also a class specially designed for instructing the young in the knowledge of the doctrines of the gospel, which met weekly, and which was attended by between thirty and forty catechumens. Mr. Winton found a deplorable amount of ignorance prevailing among the people; he found also great difficulty in conveying to their minds ideas on religious topics. At the same time he met with instances of intelligence and piety which, while they excited his surprise, gave him encouragement to persevere in his labours. After

describing the ignorance that prevailed, he says: 'But although such ignorance prevails to a lamentable extent, I yet know some black people at this station, who either are unable to read, or who have learned to read within the last ten years, and whose acquaintance with the truths of religion is such as would put to shame many Christians in Scotland, who have been reading their Bible for the last forty or fifty years. On the other hand, I have met with individuals who, amidst great ignorance of the gospel, have afforded such evidence as left me almost no room to doubt that they had undergone a change of heart.' Referring to the great change which had been accomplished in the island of Jamaica by the labours of the missionaries, he says: 'Often when I look abroad upon this lovely island, with its beautiful scenery, its fertile soil, its luxuriant productions, and think how truly applicable the words of the hymn are, "Only man is vile," I feel the conviction forced upon me, that this is a noble and promising field for missionary enterprise. And the extensive success with which the gospel has already been crowned, requires only to be witnessed to prove the truth of this. Scarcely fifteen years ago the Sabbath was kept as the market-day, and set apart to every species of revelry; but now the external observance of it is not inferior to that in many parts of Britain. Twenty years ago, there were scarcely as many married persons in the island,—indeed, with people of all classes this was a proscribed rite; but now the half of the adult population are joined in wedlock. And we well know how short a period has yet elapsed since the great mass of the people groaned under the hideous and crushing yoke of an accursed slavery; but now they are free, and enjoying the liberty and rights of freemen. It is the gospel which has procured and bestowed these temporal benefits; and had it done no more in Jamaica during the last quarter of a century, who could say it had not done a great work? But it has also planted churches and schools over the island, and thus set in motion the instrumentality for the

conversion of the people. And this is the work which is yet to be effected. Spiritual death reigns triumphant over the land. It is true there are no heathen idols to be cast away, no pagan temples to be converted into sanctuaries to the Lord of Hosts; but there are heathen ignorance, superstition, profanity, beastly licentiousness and abominable crime, such as are not even named among the heathen of other lands, to be eradicated and removed. To accomplish such a work, the missionary force, instead of being weakened or lessened, must be strengthened and increased. As one who has to some extent surveyed the land, and has some experience in the work, I would cry and cry again to my brethren amongst the preachers and theological students in Scotland, "Come over and help us, you know our stricken condition."

Mr. Winton's missionary labours were destined to come to a speedy and a melancholy termination. During the short period that he laboured at Stirling, he was severely tried by being twice made a widower. He was repeatedly attacked by fever, and reduced to a state of great exhaustion. With the view of regaining his strength, and reinvigorating his constitution, he desisted for a period from his labours, and paid a visit to his native country in the spring of 1851. During his sojourn in Scotland his time was usefully employed in visiting the congregations, and in advocating the claims of the mission in Jamaica. He gradually recovered his health and strength; and, before leaving this country, he entered a third time into the marriage relation. The object of his choice was a pious young lady belonging to the town of Dundee, who had long cherished the desire of being engaged in missionary work. Immediately after his marriage, he took a passage for himself and his partner in the 'Amazon,' a splendid new steam-vessel, with the view of returning to Jamaica. This ship sailed from Southampton on the 2d of January 1852, having a numerous crew and fifty passengers on board. This was the first voyage of the ship across the Atlantic. On the evening of the second

day after leaving Southampton, the vessel was discovered to be on fire. All efforts to extinguish the flames proved fruitless. In describing the scene that followed, I quote the language of the secretary of the Board of Missions: 'The heat became so intense that the men could not approach the flames, nor could they stop the engines; so that the burning ship continued to hurry through the waters, a circumstance which increased the difficulty of launching the boats. A scene of indescribable terror and confusion ensued. Some, it is supposed, were suffocated and burnt in their cabins. Others came on deck, all in flames, crying out in agony. A gentleman and lady, it is said, in their night dresses only, both on fire, came on deck, and in walking forwards, with their arms round each other, fell through one of the ship's hatches together into the flames. Others rushed to the boats. The mail boat was lowered, with twenty or twenty-five persons in it, but was immediately swamped, and the people went down clinging to each other. The pinnace was next lowered, but she hung by the forecastle, and being swamped, the people were all washed out of her into the sea. In attempting to get the second cutter lowered, the sea raised her and unhooked the foretackle, so that she fell down perpendicularly, and all but two of the persons in her were washed out and drowned. At last the life boat, with twenty-one persons, eighteen of the crew and three passengers, got off. They saw also five persons in the ship's gig, but it soon disappeared. All this seems to have been transacted in the space of a few minutes. The fire continued to rage on, and about five o'clock in the morning, the powder magazine exploded, and in twenty minutes afterwards, the ship made a heavy lurch and went down, her funnels being red hot and still standing.' According to the information given by a lady, who was one of the few that were saved, Mr. and Mrs. Winton were in the mail boat when it was swamped, and they perished, not amidst the flames, but in the water. The mournful death of these two excellent persons produced a feeling of deep and wide-spread

sorrow among the friends of the mission, both in this country and in Jamaica. To the congregation of Stirling this dispensation must have been peculiarly trying. It seemed as if the great Head of the church was frowning upon them, by snatching from them so unexpectedly, first one beloved pastor and then another, in the course of a very few years, and causing both to perish amid the waters of the ocean. God has gracious purposes to be accomplished by these frowning dispensations; and it becomes us to rejoice, that when able and faithful labourers are removed from those spheres of usefulness which they have occupied, the process of evangelizing the world is still carried on by new agents, whom the King of Zion raises up and qualifies for the work.

At this period a congregation, in connection with the Jamaica mission, was formed in Kingston, the chief city of the island. The circumstances which led to the formation of the congregation were the following: The church in Kingston, connected with the Scottish Establishment, having become vacant by the death of their minister, the acting committee of that congregation made an application to Mr. Thomas P. Callender, a licentiate of the United Secession Church, to become their pastor. Mr. Callender had come to the island for the sake of his health, being threatened with pulmonary disease; and a partial recovery having been effected by means of the voyage, he had exercised with much acceptance his gift of preaching in various parts of the island. When the application was made to him from the Kingston congregation, to transfer his labours to them, a considerable difficulty lay in the way of his complying with their request. The difficulty arose from the circumstance of the minister's stipend being chiefly paid by means of a government grant; and Mr. Callender justly considered that, by consenting to receive a stipend derived from such a source, he would be compromising his principles as a conscientious voluntary. He applied to the brethren in the presbytery for their advice, and they gave it as

their opinion, 'that he should accept the invitation, proceed to Kingston without delay, and open a station there in connection with the Jamaica presbytery; and that, in answer to the letter of invitation, he should state, that as he holds principles at variance with those of the Established Church of Scotland, it be distinctly understood that, in the event of supplying that pulpit, his doing so is simply on the evangelical principle of doing good to souls, and in no way to be construed into any recognition of those principles in that church from which the members of the presbytery conscientiously dissent.' Acting in accordance with the advice thus given, Mr. Callender agreed to take the charge of the congregation in Kingston for a year, giving them to understand that his principles as a dissenter would not permit him to accept of any grant from government. In the meantime he was ordained by the Jamaica presbytery, and the Board of Missions in Scotland agreed to recognise him as one of their missionaries. During the short period of his ministration in Kingston, he was instant in season and out of season in his Master's work. He established a weekly lecture, which was attended by crowds. He had regular visitations from house to house. He commenced meetings for prayer, and organized a Sabbath school for the benefit of the young. Connected with this school there was an attendance of nearly one hundred scholars, and a staff of sixteen teachers.

After Mr. Callender had laboured for a twelvemonth in connection with this congregation, circumstances rendered it necessary that he and they should separate. They were unwilling to renounce their connection with the Church of Scotland, and he could not continue to labour amongst them, except as a minister holding dissenting principles. Besides, a minister connected with the Church of Scotland had been sent from the mother country to occupy the pulpit. The separation took place between them in a christian spirit. The following resolution was presented to Mr. Callender in name of the con-

gregation, rendering thanks to him for his valuable services, and expressing regret at being deprived of them: 'Resolved unanimously, That the general committee of the Scotch Church, Kingston, respectfully, and with all sincerity, desire that the thanks of the congregation (whom they represent) be communicated to the Rev. Thomas P. Callender, for the readiness with which he at once responded to their call, for the purpose of supplying the church with the necessary ministrations requisite among a people bereft of their lamented pastor; for the untiring zeal displayed in the exercise of those duties to which he devoted himself, and the unremitting attention paid to the spiritual wants of the congregation over whom he had the pastoral care; also, the committee sincerely regret that the church should lose the services of one so eminently qualified for the discharge of those duties inseparably connected with the character of a faithful pastor, a true Christian, and a sincere friend.'

It was not intended, however, that Kingston should be given up as a suitable field for missionary labour. It contained a population of 40,000 souls, of which not more than one-fourth, it was stated, attended any place of worship. Besides the negroes, there were some thousands of Scotchmen in the place, and there was a loud call for additional labourers to be employed in cultivating the moral waste. A building had previously been purchased, at the suggestion of the presbytery, and employed as a school-room. When fitted up, it was capable of containing three hundred persons. In this building Mr. Callender opened a new station in connection with the mission, on the first Sabbath of September 1848. He had before him the fairest prospects of success, when his health, which had never been robust, began again to give way. On examination, his lungs were found to be extensively diseased. He was obliged to desist from his labours; and, by the recommendation of his medical advisers, he undertook a voyage to Bermuda. After an absence of two months, he returned to his

charge without having regained any strength. On the third Sabbath of December he dispensed the ordinance of the Lord's Supper to his infant congregation for the first time. Fifty members sat down at the communion table. This was the last public service in which he engaged. He expired on the 22d of January 1849. He found an early grave, and left behind him an excellent character. One of his fellow-missionaries, who knew him well and loved him much, has given the following account of him: 'Thus has fallen, at the early age of twenty-five years, a man of fine talents, superior attainments, enlightened and conscientious piety, ardent zeal, and extensive information. These high qualifications, united with practical sagacity, decision of mind, and great self-reliance, eminently fitted him for the work to which he was called; and had the Lord been pleased to spare him, there is little doubt that he would have enjoyed in Kingston a large share of ministerial success. The general respect which, in his short residence, he secured, the warm and devoted affection which in the case of many he won, and the almost universal regret felt at his death, showed that he was a person of no common excellence. He has done much in Kingston. He has there sown seeds which shall yet, we trust, yield rich fruit to the praise of divine grace. He chose to spend and be spent for Christ. He has gone to his reward; and while his friends mourn that they shall see his face no more in this world, they have, considering the state of his health in which he went to Jamaica, great reason to bless God for having enabled him to accomplish so much in that island for the glory of the blessed Saviour.'

A few months after the death of Mr. Callender, the congregation of Kingston gave a call to Mr. Watson of Lucea to be their pastor. Mr. Watson saw it to be his duty to accept of the call, and he was inducted into his new charge on the first Sabbath of September 1849. The excellent spirit that animated the people amongst whom his lot was now cast, produced upon him a most favourable impression. 'We have got,' he

said, 'a very kind welcome from the people here; and, as far as I can see, I think I have got even a more interesting field of labour than where I was. There is an admirable spirit among our people; they are few, but *devout*, and most attentive to their duties. I have had a very auspicious beginning; and, by the divine blessing, I hope to be instrumental in successfully carrying forward the great and good work so nobly begun by the lamented Mr. Callender. I am full of plans for the future; when better developed I will lay them before you, but already I am full of work.'

Owing to the deaths which had lately taken place, to which a reference has been made, and owing to the removal of some of the brethren from Jamaica to Calabar, several of the congregations in Jamaica were in a vacant state, and, as might be expected, both their temporal and their spiritual interests suffered in consequence. The demand for additional labourers to be sent out from the mother country was loud and urgent, but comparatively few responded to the call. During the autumn of 1848, Mr. Walter Turnbull, a student, who had completed his course of study at the Divinity Hall, offered himself for missionary labour in Jamaica. Being highly recommended by those who knew him as a young man of decided piety and of excellent talents, his services were gladly accepted of by the Board of Missions. The presbytery of Edinburgh licensed him on the 12th, and ordained him on the 27th of December; and, having entered into the marriage state, he and his partner sailed from Leith on the 16th of January 1849. After a stormy and protracted voyage, they landed at Montego Bay on the 1st of April. Mount Zion, where Mr. Waddell, and afterwards Mr. Young, had laboured, was the appointed scene of his ministry. This congregation having been deprived, in rapid succession, first of one pastor, and then of another, was in rather a declining state when Mr. Turnbull took the charge of it. According to his own account, 'prayer meetings in several of the districts had been given up, and in others were very

poorly attended. There was no Sabbath school, no catechism class, no regular visitation of the people, and the elders and deacons had to lament over the prevailing state of apathy and indifference which existed in the congregation.'

Mr. Turnbull, though by no means in a robust state of health, exerted himself with energy to revive the declining spirit of the congregation. He reorganized the Sabbath school and other classes for the instruction of the people, and his labours in this department were attended with considerable success. In a short while he had the satisfaction of seeing in the school an attendance of about 300 scholars, including persons of all ages. Besides the labours of the Sabbath, he was busily engaged during the course of the week. Monday he generally devoted to the visitation of the sick. On the afternoon of each Tuesday and Wednesday, he held district meetings for prayer, at which he delivered a short discourse. With a view to these meetings he divided the congregation into eighteen districts, in each of which a meeting for prayer was held by rotation, and the attendance varied, according to the extent of the district, from thirty to upwards of a hundred. Though connected with his labours there were many discouraging circumstances, yet he found also in the state of the congregation several things that were fitted to inspire him with comfort and hope. Speaking of the bright side of the picture, he thus wrote: 'There are not a few in Mount Zion church in whom I have great comfort, and of whom I have much hope. I should mention especially the elders and deacons, many of whom are of great assistance to me in the spiritual oversight of the people. Several of them hold so many as three prayer meetings every week, chiefly attended by the members of the church. This is the case in the village of Cornwall. One of them is held on the Sabbath. By five o'clock on the morning of that hallowed day, I hear from my study window their ascending hymn of praise: "The righteous cry, and the Lord heareth, and delivereth them out of all their trouble." Another

thing that is encouraging to me is the very great attention with which most of the people hear the word of God. Though one may perceive little impression, and behold as yet little fruit, it is pleasing to think that the seed is being sown—that they are receiving instruction in the things of God, and their minds are being stored with the truths of that word which, in the hand of the Spirit, is quick and powerful.’

Mr. Turnbull laboured only for a year in Jamaica when he was called to his heavenly home. He died of a decline on the 16th of March 1850. The insidious disease had taken hold of his constitution before he left Scotland, and the Mission Board had some difficulty in employing him in missionary labour on account of the state of his health. But the urgent demand for missionaries, the suitable qualifications which he possessed, and the hope that the climate of Jamaica would be the means of invigorating his constitution, had induced them to accept of his offer of service. Had he been spared, he bade fair to be an active and efficient labourer. A wide field of usefulness lay stretched before him, which he had begun to cultivate with much ardour, and with every prospect of success. But it pleased the great Head of the church to remove him from the scene of his labour by an early death. He died amidst the sincere regrets of all who knew him; and those who knew him best mourned him most.

During the course of the year 1850, two missionaries from this country joined the mission band in Jamaica, namely, Messrs. Adam Thomson and William Lawrence. Mr. Thomson, after receiving ordination, sailed from Greenock with his wife on the 26th of January, and arrived in Jamaica on the 18th of March. He was inducted into the pastoral charge of the congregation of Montego Bay on the 19th of June the same year. He had only been a few months in the island, when it pleased his heavenly Father to visit him with a severe trial. His beloved partner was attacked by cholera, which at the time was committing dreadful havoc throughout the island, and, after a short

illness, expired. While he felt severely the stroke, he bowed in humble submission to the will of God. 'I have good reason to hope,' he said, 'that our loss is her gain; and this consideration affords me unspeakable comfort. I now desire, more than ever, to commit my way unto God. May He bring it to pass. Oh that the sore bereavement under which, in his mysterious but adorable providence, I now groan, may be abundantly sanctified, both to myself and to my congregation!' He had not laboured very long when he had a severe attack of fever, by means of which his strength was greatly reduced, and he was obliged for a season to desist from his labours. He paid a visit of a few months to the United States and Canada, for the purpose of recruiting his strength. He proved himself a diligent and a useful labourer in his Master's work. While he was attentive to the spiritual interests of his flock, he manifested at the same time a laudable anxiety to promote the prosperity of the Montego Bay Academy. In some of his communications we find him stating, in strong terms, the importance of Jamaica as a field of missionary labour, and urging the necessity of more labourers being sent to occupy the field. 'What has come over our preachers of late,' he said, 'that none are now offering themselves for foreign service? Has the spirit of the apostles ceased to animate those who are their successors in office, in so far, at least, as *the preaching of the gospel* is concerned? Surely not. If my testimony be of any avail in any quarter, you are at full liberty to announce, that so far from regretting, I sincerely and greatly rejoice that I have come to Jamaica; and that from the brief experience I have enjoyed in the field of missions, my sense of the importance, and necessity, and arduousness of the sacred enterprise, has been vastly deepened and increased. There are not a few of our probationers, some of whom I could name, who would be much more usefully employed here than they are ever likely to be in Scotland; and it is extremely desirable, I do assure you, that some of the bravest and the best of them should forthwith come to our aid.'

The congregation of Montego Bay manifested an excellent spirit, inasmuch as, though it was one of the smallest of the mission congregations, it was not only self-sustaining, but exerted itself, in a season of great commercial depression and gloom, for the propagation of the gospel in other lands. Scarcely two years elapsed after the induction of Mr. Thomson, when a missionary meeting was held in the congregation, pursuant to a resolution of the session, and the sum collected on the occasion amounted to upwards of £16, which was remitted to the treasurer of the United Presbyterian Church, as a donation to their foreign mission fund. When Mr. Robb left Jamaica to join the brethren in Calabar, he preached his farewell discourse in Montego Bay, when the liberal sum of £20 was collected for the African mission, and remitted to the Synod's treasurer in Scotland. These were evidences that the value of the gospel was appreciated by the members of this congregation.

Mr. William Lawrence arrived in Jamaica a few months after Mr. Thomson. He was ordained by the presbytery of Melrose on the 25th of September 1850. He sailed from Greenock on the 18th of the following month, along with his partner, and reached Kingston on the 5th of December. After his arrival in the island, he laboured for twelve months at Hampden. This congregation had enjoyed for a long period the valuable services of Mr. George Blyth. But Mr. Blyth's health having given way, he had left the mission and returned to Scotland, where he has for several years been usefully employed in missionary labour in the destitute localities of Glasgow.¹ Mr. Lawrence's labours at Hampden were only temporary. He received a call from the congregation of Mount Zion, and he was inducted into the pastoral charge of that congregation on the 25th of December 1851. This congregation had been severely tried, by the repeated removal of the excellent ministers whose services it had enjoyed; and that it should

¹ Since this narrative was written, Mr. Blyth has paid the debt of nature.

have suffered both in its temporal and in its spiritual interests, by its being frequently deprived of its pastors, is nothing more than might have been expected. The members, however, upon the whole, continued stedfast in their profession; and the elders were faithful and diligent in discharging the duties connected with their office. Soon after his induction, Mr. Lawrence gives the following account of the state of the congregation: 'It affords me much pleasure to state, that not a few of the members of this congregation are acknowledged by all who know them, to be pious, intelligent, and consistent Christians. These are greatly beloved and esteemed by their christian brethren, and have a "good report of them that are without;" and, like all those who are actuated by the spirit of Christianity, they improve those opportunities of promoting the spiritual benefit of their neighbours which are presented to them. The conduct of the elders, especially, in reproof, warning, and expostulating with inconsistent and unholy professors, is above all praise. As they seem to be constantly on the alert, I am persuaded that few acts of immorality, committed either by members or candidates, escape detection. The watchful care which they exercised over the flock during the lengthened vacancy, has, I need scarcely say, been productive of the happiest results. Nevertheless, truth constrains me to add, that not only do negative goodness, apathy, and lukewarmness, continue to prevail to a considerable extent in the congregation, but acts of gross immorality continue to find a place among, and pollute its records.'

Mr. Lawrence had the satisfaction of seeing the congregation making progress under his ministry. The attendance in the church, on public ordinances, amounted to upwards of 500. The Sabbath school was in a flourishing condition—there being no fewer than 187 scholars on the list. And every now and then his heart was gladdened by hopeful instances of conversion taking place among the people. They manifested also a commendable spirit of liberality. Mr. Lawrence mentions in one of

his letters an instance of their willingness to contribute, with which, he says, he was greatly cheered: 'We erected a new vestry, and repaired the church and the school-houses at an expense of £110. When the accounts were rendered, there was a deficiency of £36, and I did not see how this sum could be obtained, as the congregation had already made extraordinary efforts. I laid the matter before the session, and said that I saw no alternative but to write to the Home Board, informing them of our past efforts and present difficulties, and that I was confident that they would be willing, in the circumstances, to advance the necessary amount, which we would endeavour to refund as soon as possible. But the session would not hear of such a thing; and, after some discussion, it was agreed that I should lay the matter before the congregation, and make another appeal to their christian liberality. I did so the first favourable opportunity; and so cordially was the appeal responded to, that nearly the whole amount was subscribed on the spot, and obtained in the course of two or three weeks.'

Mr. Alexander Renton, minister of the gospel at Hull, was appointed by the Board of Missions to be theological tutor at Montego Bay Academy, in connection with the Jamaica mission. The object of this appointment was to train up native youths, with a view to their being employed as preachers and missionaries to their ignorant and degraded countrymen. Mr. Renton having resigned his charge in Hull, left this country for Jamaica in the winter of 1851. At a meeting of the Jamaica Synod, held in March the following year, Mr. Renton was formally introduced by the moderator, and had his name placed upon the roll. The Synod resolved itself into a committee of the whole house, when he laid his instructions before them, and they expressed their high approbation of the rules that had been laid down, and of the course that had been marked out to him by the Mission Committee. One of the brethren, referring to the procedure that had taken place, says: 'We meet with a bright page in the history of the Jamaica mission, in

the arrival of that excellent and beloved brother, Mr. Renton, the gift of God to us in this dark and cloudy day.' . . . 'Without the mantle of the prophet, or the cup of the diviner, I will, with modest humility, venture to predict that you are now in the right tract, and that ere long you will gain the right object.'

The first session of the Montego Bay Theological Hall commenced on the 15th of July 1852, and closed about the middle of August. The second session commenced on the 15th of December, the same year, and continued till the middle of January. Eight divinity students were enrolled during the first session, and thirteen were enrolled during the second. At the close of each session, the students were subjected to an examination, in writing, on the various topics that had been brought under their notice. The examination continued for two successive days. Mr. Renton bore testimony to the diligence and earnestness of the students; and he says that, in the case of more than one, they excited his admiration. The students who attended during the first session presented to Mr. Renton the following address, expressive of their gratitude and esteem; and they accompanied the address with a present of Milton's poetical works: 'Reverend and dear Sir,—By the deputation of this class, the honourable and delightful task of conveying to you our united feelings, at the close of this first session, now devolves upon me. I feel inadequate to the discharge of this duty; but, as the pure and high principles of love and gratitude which, during the past month, have animated our bosoms, can now no longer be restrained—allow me, then, to say for myself and fellow-students, that we have spent a most pleasant and profitable season. We have indeed found the ancient maxim true, that "there is no royal road to learning." Your thorough acquaintance, however, with the path along which you have led us; your admirable tact in levelling, on the one hand, what appeared to us unsurmountable heights, and in filling up, on the other, what appeared depths impassable,—have rendered the way so straight and smooth

that we have been enabled to travel along it with comparative ease and delight, and, we trust, with great advantage. Permit me now, dear sir, to state, without considering yourself flattered, that your blandness, courtesy, and desire for our improvement, your readiness, ever and anon, to help us in any difficulty, and more especially your high-toned and unaffected piety, have begotten in our hearts a love and esteem which will last with our lives. In testimony of this, we beg to present you with a standard work, which, we trust, you will be pleased to accept at our hands. And now, reverend and dear sir, may the richest blessings of heaven rest upon you and yours. May our heavenly Father long spare your most useful life. May He render your labours greatly successful in promoting his glory in this land. This is the sincere and humble prayer of your most devoted and affectionate pupils.'

The academy continued to rise in importance, both as a literary and a theological institution. By means of it an excellent staff of efficient teachers was reared up, who were usefully employed in the schools connected with the mission. During the year 1853, the classical department was attended by 15 missionary students, and 50 public scholars; and the theological department was attended by 12 students, who were taught Greek, logic, moral philosophy, Hebrew, and theology. The theological students formed themselves into a missionary society, and they transmitted to the Calabar mission the sum of £20.

Mr. H. H. Garnet, a negro preacher, was designated as a missionary for Jamaica in Queen Street Hall, Edinburgh, on the 19th of October 1852. Mr. Garnet was of African descent, and was born a slave in Maryland, United States. He made his escape from slavery along with his parents, when he was about nine years of age. Having completed a course of education in America, with a view to the office of the holy ministry, he was licensed and ordained as a minister in the State of New York. Some of the friends of the abolition of slavery brought

him over to this country, that he might enlighten the public mind in reference to the evils of that horrid system. Considerable attention was excited by his eloquent appeals on the subject. After he had been two years engaged in that employment, he offered himself to the United Presbyterian Church for missionary labour in Jamaica. His services were gladly accepted; and a more than ordinary interest was excited by his designation, which took place on the occasion above mentioned. In the month of November, he sailed from Southampton for his destination; and, after a tedious and perilous passage, he arrived at Kingston on the 13th of December. A most affecting incident took place at the end of the voyage. 'The same providence,' he says, 'that watched over us on the stormy sea, was pleased to mark our arrival in the island by circumstances which will never be forgotten by us. The *very moment* that the ship touched the wharf, our fine infant son, aged five months and a half, while playing in his mother's arms, expired in convulsions occasioned by teething. Thus the Lord has been pleased to endear the land to us at once, by causing us to claim a few feet of ground for the resting-place of our little one. This unexpected bereavement has also called around us kind and sympathizing friends, whom we shall love and respect through life.'

The arrival of a black missionary in the island appears to have produced a considerable sensation. On the first Sabbath after his arrival, Mr. Garnet preached in Mr. Watson's church, Kingston, to a crowded congregation. In the afternoon more assembled than the church could contain. 'Such an audience,' remarks Mr. G., 'I had never seen before. The children of God, just as He, in his infinite wisdom, had been pleased to create them, were all, with their various hues of complexion, worshipping in harmony and love in one sanctuary. In beholding such a scene, so rational, harmonizing, and heavenly, I could scarcely refrain from shouting with joy.' A black member of the House of Assembly invited Mr. Garnet to

Spanish Town, where he was introduced to the Governor, and had the honour of lunching with him. His Excellency made particular inquiry concerning the polity of our church; and, after having satisfied himself in reference to this matter, he wished Mr. Garnet all manner of success in the work in which he was about to engage.

Mr. Garnet commenced his labours as a missionary in the congregation of Stirling. This congregation had been severely tried by the lamented death of two of its ministers, and by the misconduct of a catechist who laboured for a season among them; and they had been for some time in a declining state. After having a trial of Mr. Garnet's gifts, they gave him a unanimous call to be their pastor; and his induction amongst them took place on the 31st of March 1853. One of the brethren, giving an account of the induction, says: 'The whole services were solemn and impressive. The attendance was very good, and all appeared to be much interested. All the old prejudices against colour seem to have died away, and they show Mr. Garnet as much respect as they do to any other minister.' Another of the brethren, writing concerning Mr. Garnet, says: 'His success, so far as is past, is of the most cheering kind; and we earnestly hope he will be long spared to be a blessing to many. We all hail him most heartily as a blessing to the mission; and as to myself, I bless God for sending such a neighbour.'

The congregation soon assumed a flourishing appearance under Mr. Garnet's ministry. The place of worship, which had become much dilapidated, was re-seated, and otherwise put into a comfortable condition. The attendance on Sabbath was nearly doubled, and the number of scholars attending the Sabbath and week-day classes was greatly increased. Among the number of these classes, there was one that was composed of re-captured Africans. He mentions that there were about 150 of these unfortunate persons residing in his immediate neighbourhood, and he endeavoured to impart to them religious instruction;

but he found it a very difficult task. 'They are heathen,' he says, 'of the most decided character; and whenever they have been engaged in their wild and superstitious customs, there is always a falling off from their class observable. The sound of the drum and fife, and the loud shout from an African settlement on Saturday night, are forerunners of a thin class on the Sabbath. If some servant of Christ, to whom wealth has been entrusted, would, at a small expense, employ an agent especially for these people, I verily believe that he would be instrumental in doing much good. When I see these unfortunate foreigners, with their tattooed faces, and unable to speak the English language, assembled in the house of God, I recognise in their case how it is that Jehovah causes the wrath of man to praise Him.'

At a subsequent period we find Mr. Garnet, in giving an account of his labours, writing as follows: 'I am happy to inform you that the congregation is perceptibly improving, and I see no reason to change my former opinion as to the probability of a large congregation being ultimately gathered at Stirling. The population is large, and there are many who are not yet settled down in any religious home.' While thus engaged in prosecuting his labours, he had a prolonged attack of intermittent and bilious fever, which weakened his frame; and, with the view of regaining his strength, he paid a visit to the United States. Though his health improved so far that he was able to take an active part in preaching the gospel, and in pleading the cause of the enslaved in America, yet he considered that his constitution had received a shock, and he was apprehensive lest his return to Jamaica should be attended with serious consequences. In these circumstances he wrote to the Mission Board in Scotland, stating his apprehensions and craving their advice. Before coming to a determination on the matter, the Board requested Mr. Garnet to consult Dr. W. C. Wallace, an eminent physician in New York, as to the state of his health. After receiving the opinion of this gentleman, the Board adopted the following resolution: 'The committee agree

to state, that they consider that the terms of the Rev. H. H. Garnet's letter of the 6th August, coupled with the report of the satisfactory state of his health made by Dr. Wallace, and the fact that he has for some months past been engaged in public labours in America, while his congregation at Stirling has been left without a pastor, indicate that Mr. Garnet has in a great measure lost interest in the Jamaica mission, and prefers remaining in America, and labouring there; and that in these circumstances, he should be informed that, if the committee have rightly interpreted the state of his feelings, they would not wish him to return to Jamaica, and are prepared to declare his connection with them terminated. But if they have misapprehended the state of his mind, they will be glad that he assures them that it is so, and in that case they request that he will leave America on the earliest possible opportunity, and resume his labours at Stirling, in Jamaica.' This resolution, being communicated to Mr. Garnet, he stated in reply, that the opinion given by Dr. Wallace did not accord with those of other medical gentlemen in New York, and that it did not change his 'own serious and settled impressions regarding the case;' and he considered it his duty to resign his connection with the mission. In stating to the Board the resolution to which he had come, he expressed himself in very friendly terms. In concluding his reply, he remarked: 'In justice to myself I would say, that I have not come to this conclusion because I have "in a great measure lost my interest in the Jamaica mission," but solely on account of the impressions, and for the reasons which I have mentioned. I therefore deemed it to be my duty, not however without regret that it is necessary so to do, to tender to the Board of Missions my resignation of the commission which I have held for three years and more. The recollections of my intercourse with the Board are of the most pleasing and gratifying nature; and during the whole length of my journey through life, the warmest gratitude of my heart shall be cherished toward them.'

Toward the close of the year 1853, Mr. George Lambert was sent out to the island of Trinidad. Mr. Kennedy, after labouring for more than twelve years in this island, had withdrawn from the mission, on account of his health, and had gone to Canada. His fellow-labourer, Mr. Brodie, had been left with the sole charge of the missionary stations in the island, and stood much in need of one to share with him the responsibility and the labour. Mr. Lambert had for several years been actively employed as a city missionary, first in Glasgow and then in Edinburgh; and he had nearly completed his studies at the Theological Hall, when he offered himself as a missionary for Trinidad. His fellow-students testified the high sense which they had of his piety and devotedness, by presenting him with upwards of twenty valuable volumes, when he was about to leave the Hall, accompanied with an affectionate address. They said: 'Dear brother in Christ,—In the prospect of your soon leaving this country, for the purpose of entering upon the foreign mission field, we have thought it right to embrace this opportunity of expressing our high esteem for your character, and our cordial sympathy with you in the prospects which now lie before you. We shall not trample upon your feelings on such an occasion as the present, by indulging in any eulogium upon your character, but you will permit us to say, that for you we entertain the highest respect. The excellent talents with which you have been entrusted, your diligent and judicious improvement of them, the amiability and modesty which you have uniformly manifested, and the tone of piety with which all your conduct in the Hall has been characterized, have won our admiration and respect, and entitle you to our affectionate sympathy. But it is chiefly in your official capacity that we now address you. We behold in you a representative of the missionary spirit. In the cause of missions we take a deep interest; and having consecrated ourselves to the service of God, to be used by Him as He may direct, for the advancement of his cause, we could not do other-

wise than contemplate with the deepest interest the dedication of one of our number to this great work. We admire the self-denial and devotion which have prompted you to dedicate yourself to the service of God in the foreign mission field. Accept, then, of our cordial sympathy in the all-important work upon which you are soon to enter; rest assured that we will remember you when in your distant sphere of labour, and that our supplications will often ascend on your behalf at the throne of grace.'

Mr. Lambert was licensed and ordained by the presbytery of Edinburgh in the month of October, and, on the 29th of November, he and his wife sailed from the Broomielaw, Glasgow, for their destination. They arrived at Port of Spain, Trinidad, on the 9th of January 1854; and about a week after their arrival, Mr. Lambert was introduced to his charge at Arouca, by his brother, Mr. Brodie. When Mr. Lambert commenced his labours in this place, the congregation was small—there being only twenty members on the roll. They were, however, much attached to the cause; and, as there was a numerous population in the neighbourhood, he was sanguine of success. The district, indeed, was inhabited almost exclusively by Roman Catholics; but he found that they were not so much under the influence of the priests as they are at home, and he cherished the hope that he would be instrumental in bringing many of them to know the truth and to love the Saviour. He laid down, and prosecuted with eagerness, plans of usefulness. He had, on Sabbath, two services in the church—a Sabbath school, and a class of candidates for membership. On Wednesday and Saturday of each week, he met the children in the church at mid-day, for the purpose of communicating to them religious instruction. The local government of the island had established a system of education that was entirely secular; and the children were left on these days to receive religious instruction from the various ministers, in the different places of worship to which their parents belonged. In addition to

these labours, Mr. Lambert had also an evening school for adults, which met twice a week. A considerable number attended this class; and as the New Testament was their class-book, it afforded an excellent opportunity for imparting religious instruction.

Under the fostering care of Mr. Lambert, the congregation steadily, though slowly, increased; so that, at the end of three years, we find him mentioning that the membership had more than doubled. Though we find him lamenting the want of vital godliness among the people, and mourning over the ignorance and immorality that extensively prevailed, yet instances were not wanting of persons who gave evidence, by their holy lives and peaceful deaths, that they had experienced upon their hearts the power of the gospel. In noticing the death of an elder, he speaks of him as a person who had attained to a high degree of christian excellence; and it is pleasing when we find instances occurring of the influence of the gospel in moulding and improving the character of the negro no less than the character of the white man. Referring to this elder, Mr. Lambert says: 'He was a good man, full of faith; was naturally very shrewd; and though he had not much education, yet he knew his Bible and his *Pilgrim's Progress* well; and that, together with the irreproachable character which he had borne for many years, gave him a weight of character, and an influence over the people of his own class, which none of our other elders have or are likely soon to get. He took a deep interest in all the affairs of the church; and I feel confident has been removed from working for Christ here to the eternal enjoyment of Him in the better world. Though he was not a faultless character, I might say still stronger things of him, and yet be under the truth; and I feel assured that my esteemed brother, Mr. Brodie, who knew him longer, and had opportunities of knowing him better, would unhesitatingly endorse them. I confess, that when I have been tempted to feel disheartened on account of the want of depth of religious feeling and stability

of character which negroes are said to manifest, I have often felt cheered by looking at him while he lived, and thinking of him since his death, by the thought that the same grace which made him what he was, can still make many here, what, by the grace of God, he became.'

The labours of Mr. Brodie in Port of Spain were also attended with an encouraging measure of success. He was cheered by having a fellow-labourer at no great distance from him, with whom he could take counsel, and co-operate in schemes of usefulness for the benefit of the island. Writing in 1857 concerning the state of his congregation, he says: 'I have felt, on the whole, fully more encouraged during the past year, than I have been for a long time. There has been a good and a united spirit among the people, and an increased heartiness in seeking the advancement of our cause. You will be glad to notice an improvement in our finances, for, making allowance for the extraordinary items in our receipts, the income is in advance of last year.' The income, to which Mr. Brodie refers in this statement, amounted to upwards of £200. In another communication, which he sent during the course of the same year, he says: 'We have plenty to do, and are not without a good measure of hope in the doing of it. Our audiences are generally good. The membership is creeping up towards one hundred, and an increased liberality in pecuniary matters, indicative, I would hope, of spiritual good, is being displayed.' As an instance of their liberality, he mentions a public collection made at the church door for the general funds of the congregation. 'I thought,' he says, 'there might be £4 or £5. It amounted to upwards of £27.' The two brethren who were labouring in Trinidad, amidst many things that were discouraging, had good reason to conclude that their labours were not in vain.

Mr. James Martin was ordained by the presbytery of Hamilton, as a missionary for Jamaica, on the 29th of August 1854, and sailed with his wife from the Clyde in the beginning

of November the same year. They arrived at Kingston on the 13th of December. Mr. Martin was specially designed to supply the vacant congregation of Carronhall, where Mr. Cowan had so long and so faithfully laboured. After a long term of labour, first under the Scottish Missionary Society, and latterly in connection with the United Presbyterian Church, Mr. Cowan had been obliged to desist from active service and to leave the island, in consequence of repeated attacks of paralysis. The congregation of Carronhall was, with one or two exceptions, the largest connected with the mission in the island of Jamaica; and Mr. Martin had a wide field of usefulness presented to him, in being called upon to occupy this station. He commenced his labours at this place in the month of January 1855. In the first communication which he wrote, after he entered upon his ministry, he expresses himself in rather gloomy terms concerning the state of the congregation. 'I am sorry, indeed,' he says, 'to state that there is not much that appears cheering. Falls have been lamentably numerous, and some of them quite flagrant. There seem to have been some in the church who feared only one master; and when that master—dear to us all—was removed, they felt under no restraint, and at once fell into those sins to which all uncivilised people seem so prone. It is gratifying, however, to be able to add, that declension, in this form at least, is decreasing. There are a few in the week-day classes who give encouragement to hope that the mustard seed has been already sown.'

At the close of another year he writes in a more hopeful tone. He mentions that few sins of a gross character had appeared among the people during the year, and that they manifested an increased spirit of liberality. He adds: 'Last year I visited every family belonging to the congregation, with a very few exceptions, and conversed more or less with every individual. In the course of these visits I must have seen not fewer than 1200. The course adopted was to read a chapter, making remarks, and addressing questions here and there to

the consciences of those present, such as their characters or circumstances required, and generally concluding with prayer, and a tract given to some member of the family, to be read aloud till it was fixed on their minds. These visits and conversations have at least produced a mutual good understanding in the most of cases, which is something worth having.'

It is pleasing to find Mr. Martin expressing himself in more cheerful terms concerning the state of the congregation, after he had been a few years settled amongst them. In one of his communications he mentions 'that several young persons of unblemished character and intelligent views of divine truth have been admitted, some six or seven of whom have been since then respectably married; that the contributions have improved, perhaps however as much in the ability of the people as in the spirit of liberality; that the attendance on ordinances has been considerably larger and more steady than usual; that the attention given is all that could be desired; that this in not a few cases is manifestly given with the sincere desire of treasuring up as much as possible of the precious truth; that the Jamaica Christians, whatever they may lack, possess retentive memories, and will give back during the week, in forms and connections little thought of, the truths which they have heard; and that an occasional sound of a soul brought to feel that it is all along dead meets the ear—such, for instance, as when, some Sabbaths ago, the simple story had been related, and man's need of Him who died on the cross set forth, a sin-laden sinner was heard whispering, "I can stay away from Jesus no longer."'

The year 1857 is a memorable one in the history of the United Presbyterian missions. During the course of that year no fewer than seven missionaries were sent forth by the United Presbyterian Church. Two of these were sent to Caffraria, in Africa, and five were sent to the West Indies. Those who were sent to Caffraria were Messrs. Tiyo Soga and Robert Johnston; and the brethren who were sent to the West Indies were Messrs. Thomas Boyd, William Gillies, Duncan Forbes, William

Whitecross, and Daniel M'Lean. Previous to these brethren leaving this country for their respective destinations, crowded and enthusiastic meetings were held both in Edinburgh and Glasgow for the purpose of commending them to the grace of God, and imploring the blessing of heaven to rest upon their labours. Mr. Boyd and his wife sailed from Southampton for Jamaica on the 17th of February 1857, and landed at Kingston on the 8th of March. From Kingston Mr. Boyd proceeded to Rosehill, where he was appointed to labour. This congregation and that of Cedar Valley, which formed along with it one sphere of labour, had been for three years without a pastor; and previous to Mr. Boyd taking up his residence amongst them, matters had got into a state of confusion. Mr. Boyd received from them a most welcome reception. After he had laboured amongst them for a few Sabbaths, they petitioned the presbytery for a moderation, which was granted; and a call being given to Mr. Boyd, and sustained by the presbytery, he was regularly inducted amongst them as their pastor. 'The services,' says Mr. Boyd, 'were very interesting, the church was crowded, and all were highly delighted. Let us hope that the blessed Spirit made the good seed sown at that time to take root in the hearts of those who heard it. Some of the scoffers, of whom we have no small number in Jamaica, were present through mere curiosity. Let us trust that some of the pointed appeals, made at a venture, found their way to some of the despisers' hearts.'

Mr. Boyd's labours in this place appear to have been attended with a considerable measure of success. At the close of the first year he writes in hopeful terms. After mentioning that he had been engaged in visiting the families of the congregation, he says: 'In these visits I have been much cheered. I have discovered, in the freedom of private intercourse, many of God's "hidden ones," and by their conversation have been much refreshed. Family worship is generally attended to; and it is pleasant on a Sabbath evening, after the labours of the

day, to stand on the hill top where the mission house is, and to hear the song of praise arising from this family and that family in the valley around us.' After adverting to instances of misconduct on the part of some, he adds: 'Falls in some, and careless walk in others, have a distressing effect upon the pastor's heart; but these are few as compared with those who seem to be profiting by the word taught, and to be maintaining a christian deportment.' In a subsequent communication he mentions that the state of the congregation was still improving. He thus writes: 'One great and cheering feature of the past year at this station has been the ingathering of many who, though once connected with the church, have for many years been living in the utter neglect of the means of grace. Many careless ones around us, sunk in wickedness, and opposed to all that is good, are also beginning to find their way to church, some with greater and others with less regularity. With respect to cases of conversion I cannot speak; but occasional conversations with persons under concern show that the Spirit's influences are not withheld. In the matter of liberality, the congregation has made a decided advance; and in respect to voluntary labour, they are doing a great deal of work on the new church with which we are engaged. As Cedar Valley has not the advantage of a resident minister, and can be visited only occasionally, it is in scarcely so favourable a condition as Rosehill. But in both of them we have experienced much of the divine favour; and though lamenting shortcomings and transgressions, yet, on looking back on the past year, and beholding the many cheering signs of spiritual prosperity, we have good reason to thank God and take courage.'

Mr. William Gillies was ordained by the presbytery of Paisley and Greenock on the 13th of January, and sailed with his wife from Southampton for Jamaica on the 2d of March 1857. They landed at Kingston on the 21st of the same month. Mr. Gillies was chosen by the congregation of Rose Street, Edinburgh, as their missionary, to supply the place of Mr. Robb,

who had engaged to go to Calabar. Mr. Gillies commenced his labours at Goshen on the second Sabbath of April; and on the same day Mr. Robb preached his farewell sermon to the people. Mr. Robb, referring to his last appearance in the pulpit at Goshen, says: 'The Lord gave such help that we were enabled to part without any noisy demonstrations, for which I felt very thankful. I accept it as another token of the Lord's goodness, that Mr. Gillies was with us before the parting time came; for that circumstance mitigated to a very great degree the disposition to mourn over our separation, and reconciled both parties to what would otherwise have been felt to be painful in the extreme.' . . . 'On the morning of Tuesday,' he adds, 'I left what had been a very happy home, at one o'clock, by moonlight; and when my back was fairly turned, and I had heard and answered the last request from the lips of one of my domestics, that "minister should remember we," my feelings overmatched me. But I shall not dwell on this. The Lord Jesus is worthy of being served by what we too often, and too easily perhaps, call great sacrifices. It seems a shame to speak of any sacrifice being made to do Him service.'

Mr. Gillies commenced his labours at Goshen with the fairest prospects of success. That congregation had been favoured with the ministrations of men who possessed no ordinary qualifications for missionary work; and the good seed which had been sown amongst them had brought forth fruit of the most gratifying kind. Accordingly we find Mr. Gillies, after he had got acquainted with the people, expressing gratitude to God for the beneficial results which had been produced by the labours of his predecessors. 'Looking back,' he says, 'on the way we have been led, and more particularly on the nine months of labour in this neighbourhood, I feel deeply sensible that we have rare cause for gratitude to Him who has so richly blessed us. The greatest matter calling for gratitude and joy, is the evidence, to which we cannot, and would not shut our eyes, that the Lord has done, and is doing a work

here, which is not to be estimated by the numerical strength of the congregation.'

It pleased God to visit Mr. Gillies, soon after the commencement of his ministry at Goshen, with a severe domestic trial, by removing from him his beloved partner. She is described, by one who knew her well, as 'being lively, affectionate, intelligent, and truly pious,' and as being fitted, in an eminent degree, for the important duties of the situation which she occupied as a missionary's wife. Her death was deeply lamented by all who knew her; and the closing scene of her life was a scene of triumph.

The congregation of Falmouth, which was in connection with the Free Church of Scotland, having become vacant, they applied to the Synod of Jamaica to be received into our body. This application they made at the suggestion and with the concurrence of the colonial committee of the Free Church, as it was the only station which that body had in the island. This application was favourably received, both by the Synod of Jamaica and by the Mission Board at home; only it was stipulated by the Board, that the congregation should obtain a minister on the island. After they were received into our body, the congregation of Falmouth gave a call to Mr. Gillies, who accepted of it; and his labours were henceforward transferred from Goshen to Falmouth. The result of his ministry at Goshen is thus described by himself: 'I am happy, very happy, to be able to say, that I think the station has prospered. The funds have steadily increased during my three years' ministry there; the membership is larger; and if the cases of discipline have been of late more painful, I am glad I can say, I have seen the fruits of sanctified discipline in larger measure. The young, during the past year, attended the monthly sermon more steadily and more numerous, and gratified me by contributing for missions as they had not done for several years. I am sure that good has been done amongst them. The contributions of the congregation to missions were large. This is no doubt due

in part to the admirable letters we have received from our brother, Mr. Robb of Calabar, with whom we have maintained a correspondence ever since he left Goshen. Souls have been taken from that little congregation to glory. God has blessed the labours of his servants there. May He do so still.'

On the 27th of January 1857, Mr. Duncan Forbes was ordained by the presbytery of Buchan, with a view to his being employed as a missionary in Jamaica. He sailed along with his wife, on the 2d of March, from Southampton, and landed at Kingston on the 21st of the same month. The station to which he was appointed was that of Stirling. The congregation at this place had been severely tried by the repeated loss of their minister, and by their being frequently placed in a vacant state; and Mr. Forbes commenced his labours amongst them in circumstances that were unfavourable. After he had preached to them for several Sabbaths, they gave him a unanimous call, which being accepted by him, he was formally inducted into his charge by the presbytery, on the 19th of June. Soon after his induction, he wrote: 'I have been labouring, since we reached this station, to have church matters put into a proper state. I have now a fine class of thirty young persons, who meet as candidates on Sabbath afternoon, at four o'clock; on Monday evenings meetings of session are held; on Wednesday evening we have public service; on Tuesday morning, at ten o'clock, Mrs. F. has a class of females; on Saturday morning, at ten o'clock, a number of Africans meet here for instruction; and before divine service on Sabbath, classes for old and young are held in the church. I have also a monthly meeting, specially for our Sabbath and week-day teachers. Hitherto all has been encouraging, and the prospects are hopeful. May the great Head of the church shed down the influences of that Spirit, without which our labours will not profit.'

In connection with the congregation, Mr. Forbes commenced two out-stations, one at Riverside and one at Little London, about seven miles distant from Stirling. At both of these

stations houses were erected by the people, where considerable audiences assembled on the Sabbath, and where Sabbath and day schools were formed. Mr. Forbes was greatly encouraged by the attendance of the people upon his ministry, both at these stations and also at Stirling. 'Reflecting,' he says, 'upon the fine congregations at our out-stations, and our usual attendance in Stirling church, I have reason to believe, that from seven to eight hundred are every Sabbath hearing God's word read or preached to them, while nearly three hundred old and young are under Sabbath school instruction; and I believe that we have not laboured in vain. If I have not seen striking conversions, I have often felt that I have had mighty encouragement to spend and to be spent in my Master's service here.'

While Mr. Forbes was thus engaged in prosecuting his labours, death entered his dwelling, and took away from him the partner of his bosom. This was a severe stroke inflicted on him, as the partner of whom he was thus deprived appears to have been a person eminently qualified for the work to which she had devoted herself. She exhibited in her life, and especially during the period of her affliction, a bright example of faith and patience. Though she was spared only for a short period to be a fellow-worker with her husband in the service of Christ, she had not been permitted to labour in vain. 'Short as her opportunity for active service has been,' remarks her husband, 'I am exceedingly deceived if five or six of our young females do not bless God through eternity for her instrumentality in their conversion; and though dead, she lived long enough to leave a glorious evidence to all who saw her, of the power of the gospel to sustain, and cheer, and comfort, under a period of nearly two years' affliction, and to unshaken death, and to enable the immortal spirit to pass away, full of the assurance of a blessed resurrection.'

Another of the labourers sent forth during the year 1857 was Mr. William Whitecross. His destination was the Grand

Cayman, where Mr. Elmslie had been labouring, without any coadjutor, since the year 1846. Before leaving this country, Mr. Whitecross was ordained by the presbytery of Dundee. He sailed in the same vessel along with Messrs. Gillies and Forbes, and landed at Kingston on the 21st of March 1857. At this place he was under the necessity of remaining for three weeks, until he could find a ship that was going to the Cayman. On the 15th of April he sailed in a small vessel, commanded by a black man, one of Mr. Elmslie's elders, and manned by a black or coloured crew. His arrival was hailed with a feeling of joy by Mr. Elmslie. The stations of Bodden Town and East End were placed under the charge of Mr. Whitecross; and Mr. Elmslie had under his charge the stations of George Town, Prospect, and West Bay. Mr. Whitecross was very much discouraged by the state of matters at Bodden Town. Concerning that station he says: 'It has been so lifeless from the first, that I have laboured in it with much anxiety and pain. "Iniquity abounds, and the love of many has waxed cold." I am free to say, that there are few who care whether the work of the Lord flourishes or languishes, and whether or not they have a pastor.' Concerning the station at East End he speaks in very different terms: 'There are there, I rejoice to say, indications of health and progress. I preach there every alternate Sabbath; and though I have to ride to it under a tropical sun, and over the worst roads I have ever seen, yet I feel more than recompensed for my fatigue, by finding the chapel filled by a lively and deeply interested congregation, to whom I can declare the word with comfort, and a freedom which I seldom enjoy at Bodden Town. Our admissions during the year have been almost exclusively at that station; and few, even of the godless families around it, are entirely non-church-going. My visitations have been used to draw some of the most careless to the gospel.'

The change that had been wrought in Grand Cayman by the indefatigable and self-denying labours of Mr. Elmslie, was

altogether wonderful. He had been instrumental in bringing into the communion of the church upwards of three hundred persons; and a great reformation had been effected in the morals of the people. Strangers were struck with the sobriety and decorum that prevailed. The captain of a vessel that had been wrecked on the coast of Cuba, being brought with his crew to Grand Cayman, remarked, 'that he had been master of vessels for thirty years, and that he had been in many parts of the globe, but that he had never seen such a place as the Caymanas, for, during the whole fifteen days he had been on the island, he had not heard an oath; and one of the sailors observed, that the place was like heaven, as compared with London, in whose streets the ears are assailed with curses and blasphemies.'

At the close of twelve years' labour in that island, Mr. Elmslie obtained leave to visit Scotland, that he might see his family, who had been for some time in that country, and also for the purpose of recruiting his health. The inhabitants testified the high esteem in which they held him, and the gratitude which they cherished on account of the eminent services which he had rendered, by presenting him with the following address: 'Dear pastor and friend,—We, the undersigned, on behalf of ourselves and our brethren of the United Presbyterian churches under your care in the several districts of this island, cannot allow you to depart from our shores, without approaching you with expressions of our sentiments on the occasion of the lamented departure of you, our long tried and zealous pastor. When we remember the spiritual darkness which prevailed throughout this island at the period of your arrival, some twelve years gone by, and the blessings that have resulted from your indefatigable labours to make known the truths of the gospel to the inhabitants of this once neglected spot, the mildness and firmness which have characterized your labours, and the benefits that have thence flowed to a great portion of its population, we feel grateful to our heavenly

Father for having sent you to reside with us for so long a period, where you have proved yourself a faithful servant of God to us for good. Under your benign auspices, religion has been diffused in its transcendent worth, another pastor has been sent to feed the flock, and teachers have been sent to our land to train the young for the service of the Lord.

‘When we view those blessings, we trust in the word of God, that the good that has resulted from such faithful labours will redound to crown you with blessings from on high, and that we, your flock, will be led by our Great Shepherd to meet you in the courts of glory. With these sentiments impressed upon our minds, and also considering how you have patiently borne the heat and burden of the day, subject to the calamities incident to a tropical climate for so long a period, in this remote isle of the sea, when, to our knowledge, you have never been deprived of performing your pastoral duties from ill health, it becomes us to bless and thank God for thus preserving you. And be assured, reverend sir, that your name will not only be revered by us, but will be handed down to our latest posterity. And, now, through the providence of God, you are called to leave us, to visit those who are near and dear to you—a beloved wife and family of children, whom we also esteem and respect, and to whom we would desire you to tender our cordial and affectionate regards; we would say, Go, worthy pastor, go; and may the God of Jacob conduct you in peace and safety across the mighty deep to your father’s land, and native soil, where you may meet in peace and happiness. If it is manly to weep on such an occasion, then we must drop a tear, and say, Farewell, adieu! yet not without hope that you may again visit us.’

During the absence of Mr. Elmslie, the charge of all the stations in the island devolved on Mr. Whitecross. He laboured amongst them with varied success. At some of the stations the people showed a greater desire to profit by his ministrations than at others. Sometimes he expresses himself in hopeful

terms concerning the result of his labours, and at other times he writes in a desponding tone. Referring to one station, he says: 'There has been much to comfort. We have had few cases of discipline, and several of the admissions have been peculiarly satisfactory.' Referring to another station, he says: 'A goodly number have said, "We are the Lord's."' Referring to a third station, he says: 'At times it is crushing, and apparently hopeless to preach to such a slumbering congregation.'

When Mr. Elmslie returned to the island, after being absent for more than a twelvemonth, he found Mr. Whitecross laid upon a bed of sickness. His life, indeed, at one period had been despaired of. He was obliged to leave the island, and to return to his native country, with the view of regaining his health and strength; and Mr. Elmslie was again laid under the necessity of doing what he had formerly done—superintending all the stations. 'We see the goodness of God,' he says, 'to this people in bringing me back to this island at the very time when the Lord was pleased to bring his dear servant into the furnace of affliction. I have had to take the oversight of all the stations as formerly. The heat at present is so very great, it is a wonder that any European constitution is able to bear it. I would not feel it so much, if I had to preach twice at one station; but I have to preach at one station in the forenoon, and then ride six or seven miles in the hottest part of the day, then preach, and return home in the evening. I am at times ready to sink under it. But, oh! I have a good and kind Master. He cheers me up, saying: "Fear not; for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."'

After a sojourn of nearly three years in Scotland, Mr. Whitecross returned to the Grand Cayman, and resumed his labours. He found the state of matters at Bodden Town much the same as when he left. No symptoms of spiritual life appeared among

the people. 'All things,' he writes, 'continue as they were. None seem converted or quickened.' But the state of affairs at the East End station presented a more healthful appearance. Speaking of the reception which he met with from the people at this station, after his return, he says: 'My first visit to my people at East End was a deeply affecting one to us all. They could not have received me more gladly and gratefully. Much blessing has come to them in my absence—perhaps *from* it. There are striking cases of conversion; God's people have been greatly refreshed. Some of them who grieved me by their lukewarmness, seem as if born a second time. Nowhere have I seen "the children of Zion" so "joyful in their King." They seem full of faith, full of love, full of zeal, full of gratitude, full of the Holy Ghost. The church is not only packed at each service, but a shed erected outside is crowded with eager listeners whom the church cannot contain. Indeed, I cannot believe that church attendance will be more universal in the millennium than it is here at this moment. All are flocking to the house of God.' Recent accounts from this island intimate that Mr. Elmslie, who has laboured so long and so successfully in the Grand Cayman, has in the meantime been laid aside from active service by an attack of paralysis.¹

Mr. Daniel M'Lean, whose name has already been mentioned as one of the brethren who joined the Jamaica mission during the year 1857, was ordained by the presbytery of Glasgow. He left this country for his destination on the 17th of March, and landed at Kingston on the 7th of April in the year now mentioned. He commenced his labours at Hampden on the 19th of the same month. This was the largest and the oldest congregation connected with the mission in Jamaica. It had been without a minister for four years; and, as might have been expected, it had suffered in consequence. Mr. M'Lean had an extensive field of usefulness presented to him in connection

¹ The death of this devoted labourer has been lately announced. He died at Aberdeen.

with this congregation. The following extract from the description which he gives of this field is interesting: 'The population here, as in other parts of the island, is divided into what are called estate villages and freehold villages. The former are built on the grounds of the proprietors of the several estates, and are the remains of the old slave villages. The latter have risen up since the days of slavery (the principal ones in this quarter were originated by the Rev. Mr. Blyth), and they are mostly made up of small freeholds, having a house and piece of provision ground attached, the house being generally built and occupied by the purchaser of the little patch of ground, and the provision yard serving for the partial, or, in some cases, the complete, maintenance of the family. As might be expected, the two kinds of villages differ very much in appearance and character. In the *estate* villages, the houses are generally small and uncomfortable-looking; the people huddled together to a pernicious degree; and ignorance, carelessness, and crime are lamentably prevalent. There are six or seven of these at least which may be ranked as within the bounds of the congregation,—"Hampden," from which the church derives its name, being one of them. I have not the means of accurately estimating the population of these villages, but it must amount altogether to well-nigh 3000; they furnish about one-third of the present membership of the church. There is much room for vigorous and prayerful effort amongst this section of the people.' . . . 'It is to the other, namely, the *freehold* villages, that my attention has hitherto been chiefly directed, and of them I have collected more full details. The largest of these villages connected with the church is "Goodwill," about four miles distant, containing nearly a hundred families, and having a population of between 500 and 600. The great majority profess to belong to us; but there are a few Baptists and Episcopalians. This village furnishes about one-third of the whole membership; and were the building of the church and manse a thing in prospective, the neighbourhood of it would be the preferable site, both

as regards convenience and healthiness. There is a small manse at Goodwill, and the foundation-stone of a church was laid some years ago, but, owing to various circumstances, it was found unadvisable or impossible to proceed further with the latter. During the course of the winter I have been able, along with Mrs. McLean, to visit each house in this village. In these visits we have uniformly had a kind and cordial reception even by those who were careless, or, it might be, reckless, in reference to religion; we were welcomed, and admonitions and warnings addressed to them were taken in good part. We were agreeably surprised with the cleanliness and apparent comfort which, in most cases, were presented, the social aspect being equal, if not superior, to that of the generality of the labouring classes in Scotland. It was striking to observe the number of cases in which the social appearance served as a true index of the religious character.' After mentioning the names of several other villages that were situated within the sphere of his ministry, he adds: 'To sum up the whole. Taking some spot between Hampden and Goodwill as centre, and describing a circle of about five miles radius, you enclose some fifteen villages, which may be reckoned within the bounds of the congregation, having a population of nearly 8000. There are, indeed, on the outer margin of this circle, one or two other congregations, Baptist and Episcopalian, to which, as I have indicated, a considerable portion in some of the villages belong. Such is a bird's-eye view of this field; it is large and important, and calls for strenuous and persevering effort.'

In cultivating this extensive and promising field, Mr. McLean has manifested a spirit of great devotedness, and has proved himself to be a 'workman that needeth not to be ashamed.' The various communications which he has sent home giving an account of his labours, indicate that the congregation is making progress under his ministry, both in reference to its temporal and its spiritual state. The attendance upon the public ordinances is encouraging. The number of

teachers and of scholars attending the Sabbath school is considerably increased. The congregation has shown a commendable spirit of liberality. A missionary association has been formed to assist in sending the gospel to those who have it not. The machinery of doing good, so far as circumstances will permit, appears to be in active and healthful operation.¹

Towards the close of the year 1860, revival scenes took place in the mission churches in Jamaica, similar to those that took place about the same time in this country. The places of worship were crowded, a spirit of prayer was extensively diffused, a deep concern about the salvation of the soul was excited in multitudes who had previously been living in open sin, or sunk in a state of religious indifference. A spirit of seriousness was manifested in a special manner by the young, and in almost all the congregations large additions were made to the membership of those who had become thoughtful and serious. The revival movement in Jamaica was accompanied by the same disorderly scenes that disfigured it so much in this country—such as prostrations, outcries, and various extravagancies both of speech and conduct. If such disorders have been so frequently witnessed during revival seasons in Great Britain, we need not be surprised to find them taking place, during seasons of excitement, amongst a population so ignorant and so impulsive as the negroes of Jamaica. While the brethren all united in condemning and discountenancing these disorders, they all agreed at the same time in testifying that a remarkable effusion of the Holy Spirit had taken place, and that a powerful impulse had been given to the cause of religion in their respective congregations. At a meeting of the Jamaica Synod, held at Falmouth on the 6th of March 1861, several sederunts were spent in prayer and in conference on the subject of revivals, and the views of the Synod concerning the revival movement were embodied in the following minute: ‘That this Synod, having

¹ Since the above narrative was written, Mr. M'Lean has left the mission and returned to Scotland on account of his health.

had under consideration the remarkable and extensive religious awakening with which the island has been visited, desire to record their unanimous conviction that the hand of the Lord has been signally displayed in the movement. They would devoutly and thankfully recognise the workings of divine power in the saving conversion of many souls, in the overwhelming convictions of sin which have been extensively produced, in the greatly increased attendance on religious ordinances, and thirst for religious instruction, and the great diminution of vice and crime which are meanwhile exhibited. With respect to the bodily affections which have largely prevailed, while it is gratefully acknowledged that they have been a means of arresting attention, diffusing solemnity and awe, they are not to be regarded as in themselves evidences of conversion, and ought to be carefully watched over, and judiciously and prayerfully regulated. The Synod would, at the same time, express their decided disapprobation of extravagancies which, from the prevalence of ignorance and superstition, and frequently, also, from the want of due superintendence, have in many quarters accompanied the movement.' The Synod appointed a committee to prepare an address on the subject, for the guidance and direction of the congregations under their charge.

During the summer of 1862, the hands of the missionaries in Trinidad were strengthened by the addition of another labourer. A small congregation in San Fernando, a town situated about thirty miles east of Port of Spain, applied to the committee on foreign missions to be taken under their superintendence. This congregation was originally connected with the Free Church, and had been for some time without a minister. The colonial committee of the Free Church cordially acquiesced in the proposal that the congregation should for the future be under the superintendence of the Synod's committee, and kindly granted the use of the church, which was their property, reserving to themselves the right of resuming possession on giving a year's notice. Mr. Lambert, who had laboured for

several years with considerable success at Arouca, was removed from that station to San Fernando; and Mr. William Dickson, a native of the island of Jamaica, and a licentiate of the Jamaica Synod, received ordination from the western presbytery, and was sent to labour at Arouca. This event was regarded as constituting a new era in the history of the Jamaica mission, inasmuch as this was the first instance of a native missionary being sent from the church in Jamaica to another West India island.

There is reason to bless God for the measure of success with which He has been pleased to crown the Synod's mission to the West Indies. By means of it a large amount of spiritual good has been accomplished in Jamaica, in the Grand Cayman, and in Trinidad. Churches have been formed, schools have been planted, scriptural knowledge has been extensively diffused, numerous converts have been made, and in the religious instruction of the young, the seed has been sown from which an abundant and a glorious harvest will afterwards be reaped. There is no mission of modern times that has been more distinguished for the intelligence, the zeal, the activity, the fidelity, and devotedness of its missionary agents than the one to the West Indies. It has proved itself in every respect a blessing to those islands where its missionaries have been labouring; and from the gratifying results that have already been produced, the church, under whose superintendence these exertions have been made, has derived the strongest encouragement to persevere. I conclude this portion of my narrative with the following testimony borne to the success of the West India mission, by a minister connected with the Free Church in Canada, who, for the sake of his health, spent several months in Jamaica during the year 1861: 'As I have now visited,' he says, 'most of the stations of the United Presbyterian Church in this land, I may safely say what others have already said, that it would be difficult to find a more interesting or successful mission in any land. The congregations are large and intelligent; the ministers are devoted, accomplished, and successful

labourers in the vineyard ; and, though comparatively a little flock and young in years, yet the church here has the elements of strength and progress within it, and no doubt will expand throughout this land, and, it is to be hoped, at no distant day among the numerous islands in the Caribbean Sea. A fine prospect of usefulness lies before this young and vigorous church ; and with her native teachers and missionaries, and the help of men and means, which she will require for a long time from home, she is destined, by divine providence, to take an honourable part in advancing the Redeemer's kingdom. I sincerely trust that the interest in the Jamaica mission will be deepened and increased in Scotland ; it is worthy of the warmest sympathy, the earnest believing prayers, and the fullest share of liberality on the part of the friends of Christ. The good work at present going on here more than repays an hundredfold for all the efforts and the means expended in the past. Let the parent church at home be encouraged in her missionary labours, for she has not run in vain, neither laboured in vain ; and let the friends of Christ devise yet more liberal things for Him in this land.'

V.

MISSIONS TO AFRICA.

OLD CALABAR.

THE mission to Old Calabar, in Africa, originated with the Jamaica presbytery. The negro population, who were connected with the congregations in that island, naturally felt an interest in the spiritual welfare of those friends and relatives who were residing in their fatherland; and they were desirous that an effort should be made to impart to them the benefits of that gospel, in the light of which they were themselves rejoicing. They urged the missionaries to make the attempt, and they promised to render what assistance they could by means of their pecuniary contributions. In a letter written by Mr. Jameson in the beginning of 1839, he says: 'The people's hearts are turning towards Africa. They are earnestly pressing us to send a missionary thither. We all agree; and, ere long, I hope our church here will apply for a missionary from home, or appoint one of our brethren to go for us to the land of Ethiopia.'

At a meeting of the Jamaica presbytery, held at Goshen in the month of July 1841, the brethren took this subject into their serious consideration; and after two days spent by them in anxious and prayerful deliberation, the following resolutions were unanimously adopted:

'1. That the time seems to have arrived, and to be in an eminent degree favourable for introducing the blessed gospel into central Africa.

‘ 2. That the long neglected and critical condition of the inhabitants of that vast country, hitherto sunk in the deepest darkness, and exposed to all the miseries of the most iniquitous system that ever defiled or desolated the earth, together with the duty which the church owes to the Lord Jesus, to go into all the world and preach the gospel to every creature, and the divine prediction apparently about to be fulfilled—Ethiopia shall soon stretch out her hand to God,—demand of us most seriously to consider our duty in that solemn and important matter.

‘ 3. That the employment of some of the most intelligent and pious black and brown people, already under training in our churches of the West Indies, as assistants, seems to be the best means that can be devised for commencing and carrying on the great work; but that it is indispensable that they be accompanied by ordained ministers, and we consider it particularly advisable that they should be missionaries from this island, whose experience already acquired in the work, and whose constitutions already acclimated to the tropics, besides their possessing the confidence of our native teachers, would render them, in all probability, fitter for this new missionary field than others direct from Scotland.

‘ 4. That our congregations feel a deep interest in the matter, and have been forward and zealous in promoting it whenever it has been brought before them, even to the urging of the subject upon us their ministers.

‘ 5. That, in dependence upon divine promises, we all express a willing devotion of ourselves to the Lord for this service, in any way He pleases to call upon us, and particularly that we engage to furnish one, or, if necessary, two of our number, besides several assistants, from our churches, to go forth to Africa.

‘ 6. That, in the most earnest manner, we call on the societies we are connected with, and other friends, to take up the business, and to go forth to the help of the Lord against the mighty.’

After adopting these resolutions, each minister of the presbytery rose up in his turn, and solemnly pledged himself to go and labour in Africa, should God call upon him to do so. Mr. Jameson states the reasons which influenced the brethren in adopting these resolutions. 'It seemed to us,' he says, 'that a wide door was about to be opened for missionary labour in central Africa, and, in consequence of this, that there was a loud call to the church of Christ to make preparation, to hold herself in readiness to enter and to occupy the field. It was also impressed upon our minds that, in this great enterprise, the church in Jamaica should show herself not only interested, but forward in undertaking the work. If coldness appeared among Ethiopia's children, where was zeal to be looked for? We also felt that it belonged to us, the ministers, to guide our people. In considering the question, we also felt that we were as yet but minors, and could not act with the full freedom and vigour of manhood; but we considered it our duty to act according to the circumstances in which we were placed. We therefore proposed that each member of presbytery should devote himself, individually, to the cause of Africa, and that he should feel himself bound to carry the gospel to that benighted land, should providence call him to the work. In the spirit of this resolution, it was also agreed to offer ourselves to the churches at home, as willing to be their agents there, should they desire to occupy that field. To this we were induced from the consideration, that agents will more easily be found to come to Jamaica than to go to Africa; that we were, in some measure, already acclimatized, and therefore better prepared for a more trying region than persons from home; that we were already, in some degree, acquainted with the manners of the negro, and inured to the toils and trials of a missionary life; and that, enjoying the confidence of our people, a number of the best people in our churches might be inclined to accompany us as colonists. We also proposed to support the agent who went from among us, feeling assured that, by so doing, the

funds which are necessary for the carrying on of the work here, would not thereby be damaged. Such are the reasons which led to the resolution recorded in the minutes of last presbytery.'

Messrs. Blyth and Anderson, two of the brethren connected with the Jamaica mission, being on a visit to Scotland, requested Mr. Turner, captain of a vessel trading to the Old Calabar coast, to make inquiry whether the king and chiefs of that part of the country would be willing to receive missionaries. The following letter, addressed by Captain Turner to Messrs. Blyth and Anderson, contains the result of his inquiry: 'Gentlemen,—On arrival at Old Calabar, I stated to the king and chiefs the propositions you empowered me to make. They were received favourably. A tract of ground has been pointed out, which, I think, is exactly what is wanted, running up from the river, and bordered by two native towns. The situation is high, dry, and as fertile as any ground about this part of the country. Your people will not find a deal of difference between the natives and what, a few years ago, was the state of the negroes in the West Indies; and I expect you will find this part of Africa much better than you anticipate. I may say with confidence, Prepare to come. All things are not as yet settled; but I do not expect any occurrence unfavourable to your wishes. I merely send this early notice that you may be preparing; by another opportunity you shall hear full particulars.'

A second letter from Captain Turner contained a formal invitation from the king and chiefs to the missionaries to come and settle amongst them: 'Old Calabar, 19th January 1843.—Gentlemen,—At a consultation of the chiefs, held this morning at the king's house, it was settled that to sell the tract of ground required was out of the question. The land, however, will be at your service, to make such establishments on as you may see proper, and a rental paid for it yearly.¹ It will be guaranteed to

¹ The idea of having colonists was given up, and a site for the mission was afterwards granted freely.

its occupiers on these terms, for ever; a law will be passed for its protection; and the colonists may dwell in peace and safety, none daring to make them afraid. There seems no doubt of your obtaining land, when once here and established, sufficient for plantations for a number of families. The king and chiefs say, they are desirous of your coming amongst them, and are full of the scheme, hoping to have their children taught in English learning. The spot of ground intended to be presented you is high, lying between the two towns of Old Calabar and Henshaw Town, which lie about a mile apart. The spot runs from the river as far as the inland boundary of this town.'

'We, the undersigned king and chiefs of Old Calabar, having consulted together, agree to those things before written, and request you to come amongst us.

' KING ETAMBA THE FIFTH.	EGBO JACK.
HENSHAW DUKE.	EAM DUKE.
MR. YOUNG.	BASHEY OFFARY.
DUKE EPHRAIM.	ANTERN DUKE.'

At a meeting of the United Secession Synod, held at Glasgow in the month of May 1844, it was unanimously resolved to undertake a mission to Old Calabar, and instructions were given to the mission committee to co-operate along with the Jamaica presbytery in carrying it into effect. Mr. Hope Masterton Waddell, a member of presbytery, was appointed by his brethren to visit this country, and to make the necessary arrangements, with a view to the commencement of the mission. The following extract from a letter, written by Mr. Waddell immediately before leaving Jamaica, shows the spirit of self-denial and of Christian heroism by which he was animated in embarking in this new undertaking: 'Hitherto the Lord has graciously prospered our plans, though with some unexpected delay, and perhaps we may yet find, even by the delay; and our eyes are continually up to Him, for without

Him we know not what to do. Brother, pray for us, and ask your congregation to pray for us, that we may be permitted to accomplish the gracious purposes of God in this important and hazardous undertaking. Our zeal in the cause may possibly prevent us seeing very clearly all the perils of it, yet we wish to count the cost and to be prepared for the worst. For my own part, I have the sentence of death in myself, and if I can only begin the blessed work, am ready to die in the breach, if thereby others may follow and succeed in the attempt.'

Mr. Waddell visited both Scotland and England, and by the stirring addresses which he delivered he excited a deep interest in the African mission. Large and enthusiastic meetings were held in Edinburgh, Glasgow, Liverpool, and in other towns. Liberal donations and subscriptions were given by persons belonging to all denominations; and in the course of a few months upwards of £3000 was collected. A friend of the mission¹ presented a coasting vessel, as a gift, for the benefit of the missionaries. Another friend² placed at their disposal a splendid schooner, the 'Warree,' for the purpose of conveying them and their families to their destination, and also to be employed in their service so long as they might have occasion for it; and the same friend, along with the use of the 'Warree,' gave a donation of £100 yearly to assist in keeping her afloat.

On the 6th of January 1846, the mission ship, the 'Warree,' sailed from Liverpool, carrying the first detachment of missionaries from Jamaica to the western coast of Africa. Mr. Waddell had the honour of being the leader of the band. Those who accompanied him were Mr. Samuel Edgerley and his wife, and Messrs. Andrew Chisholm and Edward Millar. Mr. Edgerley was a native of England, and had been bred as a printer; but he had been eighteen years resident in the island of Jamaica, and had for a considerable period been employed as a catechist. Andrew Chisholm was a brown man, and had

¹ Provost Baikie, Kirkwall.

² Robert Jamieson, Esq., Liverpool.

been taught the trade of a carpenter. Edward Millar was a pure negro; he had been a doctor's assistant, and had some knowledge of medicine. It was intended that another band should follow, after Mr. Waddell had examined, upon the spot, how matters stood, and made the necessary arrangements.

The 'Warree' came to anchor in Clarence Cove, in the island of Fernando Po, on the 4th of April. Mr. Waddell says: 'This is a splendid island, consisting entirely of towering mountains. Clarence Peak, which is most beautifully and regularly formed, rising with a gradual and equal slope on both sides to a point, is above 10,000 feet high. South-west of it are a number of lower, but more abrupt mountains. The Cove looks a beautiful little bay, like an irregular semicircle or rather more, surrounded by a precipitous bank of 100 or 200 feet high, mostly covered with wood, with a nice beach in front at one part, and a sloping road leading from the beach to the top of the bank, on which stand a number of good-looking houses at small distances from each other.'

Weighing anchor from Clarence Cove on the 8th of April, the 'Warree' reached its destination in Old Calabar river on the 10th of the same month. The following is the description which Mr. Waddell gives of the reception which he met with from the kings and chiefs of the district, and also of the scene of his future labour: 'Having in the good providence of God been conducted, with my fellow-labourers, to this sphere of missionary operations, and been now some short time here, I embrace this early opportunity to acquaint you with our proceedings and prospects. Calling at Fernando Po, I had the pleasure and benefit of making the acquaintance of Captain Becroft, the governor of the island, to whom I had letters of introduction. He very kindly accompanied us over here in the steamer 'Ethiope,' to introduce me to the kings and chiefs of this district, with whom he has old personal acquaintance and some influence; and the interest he manifested in our mission, and the exertions he made to aid me in commencing, were very

great. From King Eyamba, and the gentlemen of Duke Town, I got a highly satisfactory reception. They said they had long looked for us, and were very glad we had at length arrived. They said that the land was all before us, to choose any place we liked to settle, either that place which was selected in our name three years ago, and allotted for us, or any other we liked better. On looking over the district as generally as we could, we approved of the selection that had been originally made, and resolved to occupy that place already known as the school-house land. It is a gentle hill, rising indeed rather abruptly from the river to the height of fully 200 feet, but sloping on each side to two native towns, to Duke Town on the one hand, a place of about 6000 inhabitants, and to Henshaw Town on the other, a place of somewhat under 1000 inhabitants, while it runs back in a continuous ridge, and communicates with higher ground farther inland. On the top of this eminence, overlooking the river, the shipping, and the towns just named, our residence has begun to be erected, the first residence for white people and christian people ever built in this part of Africa. It commands an extensive prospect, and looks over an immense stretch of country in all directions. The clearing away of the wood, which at present covers the hill, has commenced, and it is fast falling before the sinewy arms and sharp axes of the Kroomen, or ships' labourers, which several captains of vessels in the river have most kindly afforded us the use of.

'By King Eyo Honesty of Creek Town, and his chiefs, we have also been cordially welcomed. He is a man of superior intelligence and prudence, and very desirous to promote the improvement of his country by education, religion, and the arts of civilised life. Creek Town contains about 4000 people, and is situated about eight miles above Duke Town, on a branch of the Old Calabar river. He also gave us a favourable situation for the erection of our house, and promised to aid us with labour, as soon as we should be ready to put it up. This field of missionary labour is one that requires, and I doubt not will repay,

all the effort and expenditure that may be bestowed upon it. The district to be immediately occupied by us, embraces Henshaw Town, Duke Town, Old Town, Qua Town, and Creek Town, within a few miles of each other, and comprising a population of at least 12,000; while the inhabitants of the dependent villages and plantations through the surrounding country will probably increase that number to 60,000. The language of this district is spoken over a region of considerable extent; and up both branches of this river there are many towns where the Calabar people regularly trade, and to which, ere long, the precious word of God will easily find its way from this place. The Old Calabar river is of great size, and has probably a very long course from the interior of this vast and unknown continent, though only for about 200 miles it has as yet been explored. At this place, fifty miles from its mouth, it is nearly a mile broad, with a strong current, and deep to its banks.'

On the first Sabbath after his arrival, Mr. Waddell held a meeting with King Eyamba and his chiefs; and he presented a Bible to the king, which had been sent as a present by certain well-wishers in this country. This being the first meeting of a religious nature that was held with the inhabitants of Old Calabar, must be considered as the commencement of a new era in the history of that degraded people. Mr. Waddell gives the following graphic description of it: 'On Sunday morning at seven o'clock, we went ashore all of us. Messrs. Edgerley, Chisholm, and Millar had not yet seen Eyamba. Captain Becroft, Dr. King, and one or two other gentlemen accompanied us. As we walked through the town, Mrs. Edgerley was an object of great curiosity to the people we met. We had the meeting in the state room of his iron house. It is really a fine room, about fifty feet by thirty; handsomely furnished with sofas, mirrors, and pictures, carpeted, and papered, and painted, and not crowded too much, but ill kept. There was a peacock walking about in it. We opened all the windows and doors to

get air in and drive out the peacock. Pity such a fine apartment is not kept in good order. This palace, as it may be called, was made and furnished in Liverpool, and cost a great deal of money.

‘Presently King Eyamba and his chiefs came in. They had each a wrapper of Manchester cloth round his loins, and strings of brass beads and brass rings on some of their necks, ankles, and wrists, and good hats—black, white, and brown—on their heads. Eyamba seated himself in a chair, with a canopy over it; four sofas were wheeled around; a small table was then placed in the centre, on which the Bible was put. All being seated, I stood up and made a short address to “King Eyamba and gentlemen of Duke Town,” explaining our objects. Then I opened the Bible, and told them what book it was, its authority and value, and something of its contents. I then presented him with it, and concluded with prayer. They all sat silent and attentive. He thanked me for the good book, and thanked God too. Then Mr. Edgerley addressed him and them in a few very suitable sentences; then Chisholm and Millar did the same very well. One of the chiefs asked Captain Becroft if the lady would speak too. He said, Not now; but when she have a meeting with the women, she will speak to them. Those assembled were the chief men. When done, I shook hands with them, and asked them severally if they understood what we said. They said, “Yes, understood; the word good.” King Eyamba then began to speak about going over the land, but checked himself, saying, “We talk of that to-morrow; to-day is God’s Sunday.” All went off very well and comfortably. Returning to our boat, crowds surrounded us to look at Mrs. Edgerley, “*bakara wan*,” the white woman, as they cried out, running round her and before her. The females showed special curiosity on the occasion.’

The erecting of a mission house at Duke Town was the first thing that occupied the attention of Mr. Waddell and his companions. ‘On Monday morning,’ he says, ‘we walked over the

land allotted to us, and approved of it. It seems on the whole the best place in the neighbourhood. Every one says the same, though there are some things connected with it not altogether what I would like; still I think it would do. It is close to the river, but at least 200 feet high, abrupt at the river side, and sloping on all other sides, with a good foot track to Duke Town, another to Cobham Town, and another to Henshaw Town. We commence to-morrow to clear the ground, and cut posts to rest the house on, and hope to get on well.' After a few weeks' labour, the mission house was finished, and the missionaries took possession of it. 'It is the first house,' remarks Mr. Waddell in his journal, 'ever built or inhabited by white men in Calabar, or over a wide extent of this part of the coast. The traders in the river confine themselves to their ships. Our coming to reside in the country is an era in its history. May the Lord our God, who has sent us here, bless us and make us a blessing.'

Another mission house was erected at Creek Town, the residence of King Eyo. A school was immediately commenced, both at Duke Town and Creek Town, for the instruction of the young. A lithographic press and a printing press were usefully employed in scattering abroad the seeds of divine truth. Mr. Waddell found in King Eyo an interpreter, by whose instrumentality he was enabled, at an early period, to preach to the natives in their own language. On Sabbath, the 26th July 1846, the first sermon was preached at Creek Town, in the courtyard of King Eyo's palace, King Eyo acting as interpreter. The description which Mr. Waddell gives of the scene is interesting, and deserves a place in this record: 'This morning, at seven o'clock, Captain Cumming and crew accompanied me to the king's house. Eyo Honesty said that he had put off Egbo to let everybody come, and immediately sent a small drum and a sort of bell round the town to call the meeting. They were long of coming, and he made an excuse for them, that they did not know what it be for. At length the piazza round two sides

of his yard was filled with at least a hundred people. I stood at the head of a table, at the upper end of the piazza. Eyo, in a fine arm chair, sat at one side—Captain Cumming at the other. The principal native gentlemen occupied chairs in front, and the rest of the people filled the rest of the space. I read the 95th and 96th psalms, sang the 100th, and then addressed the audience in short paragraphs, the king at the end of each interpreting. My first paragraph was too long, and Eyo stopped me, saying, "That be too much for me to speak at one time; I'll forget some of it." The remark seemed sensible. I took the hint, and afterwards stopped at the end of every few sentences. This mode of preaching the gospel is not pleasant, especially when the interpreter, though he may know both languages, has no previous knowledge of the subject. Still more unpleasant is it when his acquaintance with the language spoken is so limited, that the simplest ideas on such a new subject, and the simplest mode of expressing them, are both absolutely necessary. Though the treasure of divine truth is thus presented in a miserably weak earthen vessel, the Lord is able to display his power the more in bringing it home to the minds and consciences of the hearers.

'On this first occasion I had, of course, to begin at the beginning. I spoke of the great God who made all things—the creation of this world, its sinfulness, and his displeasure with it. I then read and briefly explained the Ten Commandments, the king interpreting them for me one by one. Some of them took his attention much, and his mode of explaining them attracted mine. On the first three he was very short, and seemed as if he had some difficulty what to say. On the fourth he was more full and more at ease, and pointed out the difference between God's Sunday on the seventh day and Calabar Sunday on the eighth day. The fifth he explained with freedom and energy. On the sixth I had been pretty full, as it is ruthlessly violated in this land. He, on the contrary, was short, and spoke in a subdued tone, as I thought, that only those near

might hear him. On the seventh he was strong and decided. I explained this command, at this time, only in its primary sense of conjugal fidelity, without touching on the question of polygamy, for reasons which are satisfactory to my own mind. He explained or interpreted it in a very decided tone; and then turning to me, said: "That be very good. It too much bad practice in this country for man to take another man's wife. You should go to every town every day, and tell them all that word. That be E——'s fashion, but I don't have it here." He has a number of wives himself, but he respects the rights and relations of others. The eighth commandment caused a burst of laughter from the audience. People here are generally barefaced thieves. Having gone over them all, I gave the sum of them as love to God and love to man, and stated that they were universally broken, as themselves knew very well, and that God was offended thereby. So much for the law. I then proceeded to the gospel; told about Jesus Christ the Son of God, what He came into the world to do for us, and the miracles He wrought to prove that He came from God. The account of these miracles took Eyo's attention very much, particularly the feeding of thousands by a basket of bread, the raising of Lazarus from the dead, and the resurrection of Christ Jesus himself. The general resurrection at last raised his astonishment to the highest pitch. "All of them old people that dead long time," he cried, "will they live again? Them old bones that lie rotting on the ground, will they live again? How will God raise up the old bodies, or give them new bodies? Where will they all live? the world can't hold them!" When I stated that the Son of God would come again to judge the world, he was fairly startled. During the latter part of my address, the people were very attentive and solemn. I concluded with prayer. When I had done, King Eyo said: "This be very good meeting; I like we have it every Sunday."

In the end of 1846 Mr. Waddell returned to Jamaica, for the purpose of obtaining an additional supply of ordained

missionaries and of well-qualified teachers. He had gone to Africa as a pioneer, for the purpose of establishing the mission; and intending henceforward to devote his time and attention to the prosecution of the mission at Calabar, which had been so successfully commenced, he formally renounced his connection with the Scottish Missionary Society, and laboured for the future as one of the missionary agents of the United Secession Church. The brethren in Jamaica appointed the following persons to accompany Mr. Waddell on his return to Africa, namely, the Rev. Mr. Goldie and Mrs. Goldie; Mr. H. B. Newhall, an American, who had been for some time employed as a teacher in connection with the American mission in Jamaica, and Mrs. Newhall; Henry Hamilton, a brown man, and a carpenter by trade; Mary Brown, a black girl, who went out as a wife for Edward Millar; Sam Duncan and his wife; and Sarah Brown, a black girl, servant to Mrs. Newhall. The four last-mentioned persons were domestics, intended to be employed in the families of the missionaries. The 'Warree,' containing this missionary band, sailed from Lucea on the 15th of March 1847. Previous to the sailing of the vessel, a number of the friends of the mission met on the quarterdeck, and engaged in religious exercises. 'We had,' says Mr. Watson, 'a delightful meeting of the missionaries and their families: several beautiful hymns were sung, and prayers offered up to God for his blessing on their voyage. The night was calm—not a ripple upon the smooth surface of our beautiful bay; the starry firmament over our head, and here and there the lights twinkling from the cottages all round the bay; the solemn sound of praise carried by the water, was reverberated amongst the neighbouring hills, until lost in the distance and darkness of the night. It was a hallowed hour: our voices were commingled and blended together in happy unison, which will never be mingled again, until, amid brighter scenes and purer joys, they meet in the presence of Jesus, in his glorious palace in the skies. Our brother Carlisle and his family had joined

us during the day. I could not help being struck by the appearance of our family: so many of the dear servants of God met on such an occasion, Mr. Waddell in the midst of us, and his party on the eve of their departure. We were in all some five-and-twenty souls; and a group of fine little healthy boys and girls, eight in number, all about one size, and all the children of missionaries, was not the least interesting portion of the company. They were not able to sail on Sabbath, so we had the happiness of spending another Sabbath with them. On Monday, the 15th March, at an early hour, the signal was made for passengers to come on board. Again we gathered round the family altar, poured forth our hearts to the throne of divine grace for one another, and rose from our knees, prepared to take a long, an affectionate farewell of one another. I accompanied them to the ship, and remained only a few minutes, soon after which the anchor was lifted, the sails set, and a gentle breeze wafted them slowly and quietly out to sea. On getting fully clear of the land, they were soon out of sight.'

During the absence of Mr. Waddell, death made a breach in the little mission band at Calabar. Edward Millar, the young black man, died. The closing scene of his life was a happy one. In the prospect of entering the eternal world, his mind was cheered by the promises of the gospel. 'I've borne,' said he, 'the cross; and now there is a crown of life laid up for me, which no man shall take away from me. I'm now going to the presence of that God who knows the secrets of all hearts; and what would it profit me now, upon my dying bed, if I had not sought the Lord?' When asked if he had not repented having left Jamaica to come to Africa, he replied, 'No, I never did.'

On the 31st of October 1846, Mr. Jameson, who had been appointed to the African mission by the brethren in Jamaica, after a short visit paid to Scotland, sailed from Liverpool, to join the mission band at Old Calabar, and he reached his destination on the 21st of January in the following year. He

was disappointed to find, on his arrival, that Mr. Waddell had only a short while before sailed for Jamaica. He took up his abode at Creek Town, where he received a cordial welcome from King Eyo, who promised to give him all manner of encouragement in his labours. A meeting was held in the king's yard every Sabbath, where Mr. Jameson read and explained the Scriptures, and King Eyo acted as interpreter. The opinion which Mr. Jameson entertained of this personage was highly favourable. Writing to a friend in Scotland concerning him, he said: 'The mind of King Eyo appears to be sincerely desirous of changing the manners and customs of his people. He seems anxious to know the truth. He relishes when it is brought before him. He uniformly interprets to the people with much eagerness and animation. His appeal is to God's word. Last Sabbath the object of my discourse was to illustrate God's paternal care and kindness, as set forth in his commandments, and to contrast this with the cruel and destructive nature of Satan's sway, as illustrated by his evil devices in Creek Town. For the sake of time, I was not reading so much of the Bible as he wished. Looking up, he said, "I wish you would read more of God's word; for when you don't read plenty, the people think that you *saby* it out of your own head." Noble declaration! The man nothing—God everything. Man's word shall have no weight; but the word of the everlasting God, even by these heathens, shall be considered beyond dispute.'

Mr. Jameson had under his superintendence a day school, containing between fifty and sixty scholars. Convinced of the importance of being able to address the natives in their own language, he set himself to acquire a knowledge of the Efik. 'The language,' he said, 'we are acquiring as fast as we can. I have arranged it, through the help of Mr. Waddell's vocabulary, into something like grammatical order, and translated the Lord's Prayer and some other portions of the New Testament. How far I have succeeded in this first attempt, I am not yet

fully able to judge, my object being chiefly self-advancement in the knowledge of the language.'

On the 16th of June 1847, the 'Warree' arrived from Jamaica, bringing Mr. Waddell and a reinforcement of missionary agents. Mr. Waddell received a hearty welcome from his old fellow-labourer; and the two brethren were delighted to meet with each other. Mr. Waddell, referring to the meeting, says: 'The sight of brother Jameson put all gloomy thoughts to flight. It was delightful to meet him here in Calabar. My beloved brother had joyfully put up with what others would have murmured at as inconveniences, and was as happy, he assured me, as ever he had been in his life. He had bent his energies to the 'school, and it prospered in his hands.'

At a meeting of the brethren, held at Duke Town, it was arranged that Mr. Waddell should continue to occupy his station at Duke Town, and that Mr. Goldie should remain there also, until he became acclimatized, and until providence opened up another field for him to occupy; and that Mr. Jameson should remain at Creek Town, and that Mr. Newhall should take the charge of the school which had been commenced at that station. It was further arranged that Mr. Edgerley should open a new station at Old Town.

It pleased the all-wise Disposer of events, that Mr. Jameson should not be spared to labour in Africa. Only a few months elapsed after his arrival, when he was called to his heavenly home. He conducted the usual Sabbath services in the king's yard on the 1st of August; he returned to his dwelling, was attacked with fever, and after an illness of four days' duration, death terminated his honourable and useful career. His death was a severe stroke to the mission. There have been few individuals who were better qualified for missionary labour than he was. He possessed a rare combination of excellences. He was kind in his disposition, gentle and winning in his manner, firm in his purpose, and decided in his action. He possessed,

in a high degree, the faculty of ingratiating himself with all with whom he came in contact ; and his upright and honourable conduct procured for him the respect of those with whom he associated. There was one object which he kept steadily in view throughout the whole of his missionary course, and that was the honour of his Divine Master. To the promoting of this object he consecrated all the energies both of his mind and body : with a view to the promoting of it he lived, and in the promoting of it he died. He has earned for himself a high place in the list of christian philanthropists ; and his name will henceforward be associated with the names of those noble and intrepid men who have sacrificed life in the cause of humanity and religion.

The four surviving brethren, namely, Messrs. Waddell, Goldie, Edgerley, and Newhall, paid a just tribute to the memory of their departed brother, by recording and subscribing with their names the following joint declaration : ‘ With the sincerest and deepest grief, a grief we are little able to express, we record the death of our beloved and honoured brother and fellow-labourer, the Rev. William Jameson. He took ill on Sabbath, the 1st day of August, and expired on Thursday, the 5th, at Creek Town. While we bow with meek submission to the holy providence of God in this most painful event, we cannot but feel that every member of the mission families has lost a precious friend, and the mission in general a most valuable agent, who seemed well fitted, both by natural and acquired endowments, and by the gifts of divine grace, to be eminently useful in making known the living and true God, and his love in Christ Jesus, to the people of Calabar, and in extending the kingdom of the Redeemer widely in this part of Africa. Though the time to our late beloved brother to labour in this mission field has been but short, his assiduous devotion to the work of his great Master has made an impression on the people of Creek Town, and especially on the boys attending his school, who, under him, were making most gratifying progress in

the elements of christian knowledge and English education. His amiable disposition made him beloved, his godliness and honesty respected, and his devoted zeal for the glory of the Lord admired by all who knew him. While we lament his loss, we will cherish his memory, and endeavour to imitate his example. We feel this bereavement as a solemn admonition to us all, to "work while it is called to-day; for the night cometh in which no man can work."

Dreadful scenes of cruelty took place in Duke Town at the death of King Eyamba in May 1847. One of the barbarous practices, against which the missionaries at Old Calabar had to testify and strive, was the offering of human sacrifices when a king or chief died,—thereby illustrating the truth of Scripture, that the dark places of the earth are full of the habitations of horrid cruelty. Notwithstanding the efforts of the missionaries, it was calculated that, at the death of Eyamba, no fewer than a hundred human victims were sacrificed. According to the notions of the people, these victims were intended to serve the soul of Eyamba in the world of spirits. Besides wives, he was supposed to need cushion, gold-head stick, umbrella carriers, people to pull his canoe, and other attendants. Mr. Goldie gives the following account of what took place at the burial of King Eyamba: 'The people dug a large hole in one of King Eyamba's yards, and having decked him in his gayest apparel, with the crown on his head, placed him between two sofas, and laid him in the grave. They killed his personal attendants, umbrella carrier, snuff-box bearer, etc., by cutting off their heads, and, with their insignia of office, threw them in above the body; and after depositing a quantity of chop and of coppers, they covered all carefully up, that no trace of a grave could be seen. Over this spot a quantity of food is daily placed.' Thirty of Eyamba's wives were killed upon the occasion. The manner in which they were put to death was the following: 'When it was determined by those who had the direction of these bloody scenes, that such and such a wife

should die, the well-known message was sent to her, formerly received with pride, now with horror: "King calls you." She knew its fatal import; and instantly calling for the box which contained her ornaments and clothing, she arrayed herself in her best attire, swallowed a large quantity of rum, and followed the messenger to the outer yard, where she was either strangled with a copper wire or a piece of fine twisted cloth. This is done as a mark of distinction, the slaves being hanged by a piece of cord.'

A new mission house, on a more enlarged scale, and situated in a more airy and advantageous position, was erected at Creek Town, and Mr. Waddell took up his abode in this place. Here, besides addressing the people, with the assistance of Eyo, on the Sabbath, he had under his charge, during the week, a large and flourishing school, containing boys and girls, the children of freemen and of slaves. There were no fewer than 140 scholars on the list; and of these 100 were in daily attendance. Mr. Goldie continued to labour at Duke Town; and Mr. Edgerley commenced a new station at Old Town in favourable circumstances.

Mr. William Anderson, who had laboured successfully at Rosehill, in Jamaica, for a period of eight years, was appointed by the Board of Missions to occupy the place which had been left vacant by the death of the lamented Mr. Jameson. The spirit with which Mr. Anderson accepted of the appointment to go and labour in Africa, may be learned from the following statement: 'I look upon myself as not my own, as the property of God, and, in some respects, of the church; and my wish is just to be what, and to be where, He wills. I look for no miraculous revelation of his will. I regard the decision of such a body of men as your Mission Board, as a broad intimation of what He would have me to do. To the difficulties and the dangers connected with the mission to Old Calabar, I cannot shut my eyes; but if the Board wish another agent from Jamaica to proceed thither, "Here am I, send me." In view of toil,

dangers, difficulties, disease, and early death, I think I can say, "None of these things move me; neither count I my life dear unto myself, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Mr. Anderson, previous to his joining the mission at Old Calabar, spent a few months in Scotland during the summer of 1848. He sailed, along with Mrs. Anderson, from Liverpool for the scene of his labour in Africa, on the 27th of November the same year; and, after a tedious and a stormy passage, he arrived at Duke Town on the 12th of February, in the following year. He found matters not in a very satisfactory condition at Duke Town. There were three claimants to the throne; and he found it difficult to excite an interest in the mission. He succeeded, however, by frequent visits and by personal importunity, in conciliating the chief men of the town; and he induced them to lend a helping hand to him in his work. He obtained permission to hold meetings for public worship on Sabbath in the palaver-house; and a proclamation was made through the town, by the authority of the chiefs, that henceforward the grand Egbo bell would be rung upon Sabbath, to call the people to worship. Mr. Anderson's congregation on Sabbath amounted to between 100 and 150 persons. Two of the chiefs, namely, Archibong and Mr. Young (brother of the late King Eyamba), were regular in attending. He had under his charge, during the week, a day school, containing about sixty scholars. One of Her Majesty's ships, the 'Teazer,' arrived in the river; and Lieutenant Selwyn, the commander, acting in accordance with instructions which he received from home, held a meeting with the missionaries and with the captains of vessels in the river, to ascertain who was to be successor to King Eyamba. Messrs. Edgerley and Anderson, who were the only missionaries present, gave no vote upon the question; but the captains agreed that Archibong, on account of his great wealth, his extensive trade, and his connec-

tion with the original royal family, should be declared rightful king of Duke Town, and that Mr. Young should be recognised as premier. This arrangement, being acquiesced in by all parties, Archibong was formally installed as successor to King Eyamba. Commander Selwyn strongly recommended the missionaries and the cause of Christ to Archibong and Mr. Young, and he received in reply the following letter from the newly elected king: 'Dear sir,—I thank Queen Victoria for her good present, and hope she and I be good friend, all same as she and King Eyamba. I thank you very much for your kindness to me since you came here. I no will allow any slave trade; it be bad thing. I will to keep treaty King Eyamba make with queen of England, and I sign yesterday. I keep head for what you say about the missionaries. Them and me be good friends. I give them place to hold meeting, and ring big bell in market-place every God day to call all man to hear God's word. I wish all good to attend you; and am, dear sir, your friend, Archibong I., king of Calabar.'

According to the agreement which the Mission Board made with Mr. Waddell, previous to his entering upon the Calabar mission, it was arranged that after he had laboured two years in Calabar, he should return to Scotland and take out Mrs. Waddell to her African home. In pursuance of this arrangement he returned to Scotland during the summer of 1848, accompanied by Mrs. Goldie, whose health rendered it necessary that she should visit her native country. During the few months that Mr. Waddell remained in Scotland, by the visits which he paid to presbyteries in various parts of the country, and by the stirring addresses which he delivered to large and crowded audiences in the towns, he deepened in no ordinary degree the interest which had previously been felt in the Calabar mission. The following gratifying fact may be mentioned as illustrative of the deep interest which was excited. Circumstances having rendered it necessary that the 'Warree,' which had hitherto been employed in the service of the mission,

should be returned to its benevolent owner in Liverpool, it was deemed advisable, for the convenience and benefit of the missionaries, that another vessel should be procured in its stead. The sum of £800 was necessary for this purpose. An opportunity was granted to the children and young persons connected with the United Presbyterian Church, to raise this sum by means of subscription cards. With such zeal did the young people respond to the call, that was thus given to them, that in the course of six weeks they paid into the hands of the treasurer, for the purpose now mentioned, the noble sum of £3130. After a few months spent in Scotland, Mr. Waddell returned to Calabar, accompanied by Mrs. Waddell and his youngest child. Two young persons also accompanied him, who were desirous to be employed in missionary labour; these were Miss Euphemia Millar, and Mr. W. C. Thomson. They were both connected with Gordon Street congregation, Glasgow, under the charge of the Rev. Dr. Beattie. Mr. Thomson's father had been a missionary to the Foulahs, in the neighbourhood of Sierra Leone. He himself had resided seven years in that country, and was acquainted with three African languages. He was desirous to devote himself to the improvement of the inhabitants of that neglected land.

Notice has already been taken, in a preceding part of the narrative, of the inhuman practice of sacrificing human beings when a king or chief died. Against this practice the missionaries had repeatedly remonstrated, pointing out the cruelty and sinfulness of it. Soon after Archibong was made king, events took place which led to the passing of an Egbo law, by which this barbarous custom was abolished in Duke Town and Creek Town. Two chiefs died, and many of their slaves were immediately put to death and buried along with them; while others were put into chains, with the view of their sharing in a similar fate. A slave made his escape and informed Mr. Anderson of what was going on. Prompt and energetic measures were adopted by Mr. Anderson to prevent the further

sacrifice of human beings. Through his exertions a conference was held of white and black gentlemen, for the purpose of taking the subject into consideration. Ten captains, seven surgeons, two missionaries (Messrs. Anderson and Edgerley), King Archibong, and the chief men of Duke Town were present. Mr. Waddell was prevented from taking part in the conference, by being absent at Bonny. At this conference the dreadful enormities that were perpetrated, by the sacrificing of human beings when a king or chief died, were pointed out in forcible terms by several of the speakers. King Archibong and the men of Duke Town were unable to resist the appeals that were made to them. They declared that, if the gentlemen of Creek Town would meet along with them, and co-operate with them in making an Egbo law, they were willing that the cruel practice should be abolished. When this proposal was made to King Eyo and his chiefs, they cordially acquiesced in it. A meeting was accordingly held on board the 'Celma,' the largest ship in the river, at which the kings of Duke Town and Creek Town, with their principal men, were present; and they pledged themselves to exert their influence to have an Egbo law passed, within one month from that date, 'prohibiting the practice of killing slaves on the death of any person throughout the whole country of Old Calabar.'

The passing of the Egbo law is thus described by one of the missionaries: '*Friday, 15th February 1850.*—A good day for Calabar. This day will be memorable in the annals of this land. Grand Egbo came down the river in his state canoe; and the usual ceremonies having been gone through in the town palaver-house, a most stringent Egbo law was enacted, and forthwith proclaimed in the market-place with the customary formalities, forbidding any sacrifice of human life on the death of any individual of whatever rank or station. Having performed their duties in Duke Town, the Egbo party, preceded by twelve Egbo runners, passed the mission house, to repeat the proclamation at Henshaw Town. The party consisted of about

twenty-five or thirty gentlemen, most of them from Creek Town—one of King Eyo's brothers carrying the mace—who moved on in a stately manner, as became an occasion of such importance.'

The abolition of human sacrifices in Duke Town and Creek Town was a great step gained in the cause of civilisation, and showed the influence which the missionaries were acquiring over the minds of the natives. Mr. Waddell mentions another advance made in the reformation of morals, by the introduction of the ceremony of marriage. In one of his letters (dated 15th April 1850) he says: 'I married Ahpo, a man slave of King Eyo, to Odu, a woman slave of Tom Eyo. They are both serving at the mission house, and having lived long together, I pressed on them the duty of sanctifying their connection by regular public marriage. It is six months since I first proposed this to them; they agreed to it, and their masters also agreed to it; but wished some delay, that they might prove themselves first, and fully make up their mind, and not afterwards bring discredit on themselves and the mission. I was glad to observe that all parties looked on it as a very sacred thing. It came off yesterday. The ceremony was short and simple, and public, and created much interest. A certificate was made out and duly signed by the parties and myself, and witnessed by King Eyo and Mr. Thomson. This is the first regular marriage in this country, and needed all the sanction of God's day, as well as of God's word, to give it due weight and solemnity. Unimportant as it may seem where universally practised, here it was an event of much consideration; and while favourably regarded by some, was disliked and ridiculed by others as an innovation and reflection on old customs. Marriage, even of the lowest kind, is rare here, and confined to persons of some note, and serves rather as the public recognition of the union of two families, than of two persons.'

Another symptom of improvement among the people, was a growing desire to receive education. In the school at Duke

Town, which was under the superintendence of Mr. Anderson, there were no fewer than one hundred and thirty scholars on the list; and the ordinary attendance amounted to nearly one hundred. Young and old were associated together in the exercises of the school. 'As I look around on my large company of scholars,' says Mr. A., 'and see grown-up men toiling away at the alphabet, longing to be able to read, thirsting for knowledge, I sometimes say mentally,—Well, it is interesting and affecting, yea, a glorious sight, to see those darkened minds welcoming the light, those enslaved minds struggling to be free! One of my scholars is a brother of King Archibong, apparently thirty years of age. He is most humble, diligent, and anxious for instruction.'

Step by step inroads were made by the missionaries on the sinful practices that prevailed throughout the country. Chiefly through the influence of Mr. Waddell, the inhabitants of Creek Town consented to abolish the weekly market, which from time immemorial had been held upon the Sabbath. This was an important movement in the right direction. 'To celebrate this auspicious event,' says Mr. Waddell, 'we made a great dinner, and invited many,—King Eyo and his chief men, our brother and sister missionaries from Duke Town, and a number of the ship captains. We had a large party, and improved the season, I hope, in a way pleasant and profitable. The day following we made a feast for the whole school, and entertained about a hundred scholars at dinner in the school-house. It was a rare scene, and not to be soon forgotten, being the first thing of the kind ever attempted here.'

A favourite domestic idol of the inhabitants of Calabar was Ekpenyong. This idol, which consisted of a stick surmounted by a human skull, adorned with feathers, and besmeared with yellow paint, occupied a place in the inner room of every house. It was held in high veneration by the natives, and was supposed to confer great benefit on those who possessed it. At the suggestion of Mr. Waddell, King Eyo and the other chiefs of

Creek Town agreed that this idol should be cast away from every house at the approaching Ndok, or biennial purgation ; and by beat of Egbo drum, public notice was given beforehand to all the inhabitants that they might be prepared to expel the idol. 'When the day arrived,' observes Mr. Waddell, 'our fears on the subject were relieved. Ekpenyong and Nabikim, devils, ghosts, and all, were ordered to the river ; and our schoolboys boasted how they had carried them away and flung them into the water ; and they made great fun of them floating down the stream, or lying on the mud banks. Instead of sending any of them home as specimens of Calabar gods, or proofs of the triumphs of the gospel, which might have been misunderstood by ignorant people in both countries, I preferred that they should be left in public dishonour, or split up for firewood as the only thing they were good for.'

In the autumn of 1850, Mr. and Mrs. Edgerley, after being four years in Africa, returned to this country for the sake of their health. During the period of their visit, Mr. Edgerley was licensed by the presbytery of Glasgow to preach the gospel ; and in the following year he resumed his labours in Africa. The station which he occupied was Old Town ; and he also extended his labours to Qua Town and some of the Qua villages. The inhabitants of these villages were under the rule of a king, who was styled Willie Tom Robins ; and they were ignorant and superstitious in a high degree. Much of their time was spent in the celebration of their heathen rites ; and scenes of cruelty and murder were of frequent occurrence. Mr. Edgerley mentions that they worshipped parrots. 'A woman,' he says, 'was carrying a copper rod past the palaver-house, on which were tied some parrot's feathers about the centre. She looked frightened ; and I asked what was the matter. My boys told me that she was praying to a parrot to "give her long life, and not to let her be sick." To all my remarks on the absurdity and wickedness of praying to parrots, my auditors seemed incredulous, and all admitted that they prayed to parrots.'

Willie Tom Robins, the king of Old Town, was a cruel and tyrannical old man, much addicted to intemperance and to impurity, and withal most devotedly attached to the superstitious customs of the country. When he was seized with the illness which terminated in his death, he caused his sons, and wives, and a number of free people to be arrested and put into chains, under the impression that his disease had been occasioned by some amongst them practising witchcraft upon him. After his death scenes of a most distressing and revolting kind took place. Several of his sons and wives were put to death by poison or by strangling, and many of his slaves were butchered in the most savage manner. Such conduct was considered to be an outrageous violation of the Egbo law which had been passed, prohibiting the killing of persons as sacrifices for the dead. Intimation of these proceedings was given by the missionaries to the native authorities, both at Duke Town and Creek Town, and a demand was made that the murderers should be brought to justice. Though an Egbo interdict was laid upon the town, and a promise given that the authority of the law would be maintained, yet no active measures were adopted with the view of inflicting punishment upon the guilty. The gentlemen connected with the shipping resolved to take the matter into their own hand. They despatched a boat to Fernando Po for the consul and a man-of-war; and in a short while a war steamer, with the acting-consul on board, arrived. A meeting of ship captains and of the missionaries was forthwith summoned by the consul to be held on board the queen's ship; and the meeting having taken into consideration the murders which had been committed by the inhabitants of Old Town, on the occasion of Willie Tom's death, a proposal was made that the town should be destroyed, unless the persons implicated in these murders should be given up. To this proposal the missionaries strongly objected, on the ground that it was more than the consul had a right to do, and that it would be punishing the innocent with the guilty. What they

proposed was, that the native rulers should be required to execute their own law, that they should blow Egbo on the men who were known to be chiefly guilty, 'thereby outlawing or banishing them from Calabar, and making them liable to seizure and flogging, or death, with confiscation of goods, whenever found within its borders.' King Eyo and his chiefs expressed their willingness to acquiesce in this proposal. But the ship captains insisted upon the destruction of the town; and the consul having given his consent, it was resolved—in the face of protests made by the missionaries—that the town should be destroyed. If within two days the guilty persons were not delivered up, this stern resolution was to be carried into effect. Mr. Edgerley did everything in his power to induce the people to comply with the demand made upon them, and to save the town; but, he says, 'they doggedly refused to do so.' The days of grace having expired, shot and shell were first thrown into the town, after which a party of marines and Kroomen, being landed, completed the work of destruction. It was so far fortunate that no lives were lost, as the people fled to the bush; nor was there much valuable property destroyed, as the people had time to remove their goods.

A most ungenerous and unjustifiable attempt was made by some who were hostile to the mission to throw blame upon the missionaries, in connection with the destruction of Old Town, as if they had been instrumental in bringing about this disastrous event. 'The imputation of such a crime to us,' says Mr. Waddell, 'was ridiculous, as well as injurious and untrue. We were servants of the Prince of Peace, bound and disposed to promote peace between man and man, as well as between man and God; and we neither threatened the natives with "men-of-war," nor, without proper and public cause, went to them when they came up our river. The Creek Town people, at least, knew well that we never sought such aid in our Lord's work, and were deeply afflicted by the punishment of Old Town.' . . . 'We were all of one mind, that our gospel work could never be

carried on in league with the embodiment of foreign power, and, in fact, would be ruined, if the natives should suspect that our endeavours at reformation were a snare to entangle them in promises, to be enforced by the thunder of war-guns.'

Mr. Waddell's health having given way, and his medical advisers having recommended a visit to his native country as the best means of restoring his exhausted strength, he returned to Scotland in the autumn of 1852, and remained in this country till the spring of 1854. During the period of his visit, he was usefully employed in promoting the interests of the mission. At a meeting of the Synod's Committee on Foreign Missions, held on the 6th September 1853, they took into consideration a letter by Mr. Waddell, suggesting the propriety of extending the mission at Old Calabar, and of endeavouring to raise an extra sum for that purpose; and they 'agreed to state that, in their judgment, the time has arrived when the mission at Old Calabar should be extended; that, for various reasons, it is very desirable that this be done as soon as practicable; and that, with this view, they highly approve of the suggestion now made by Mr. Waddell, that measures be taken to raise the extra sum of £2000.' Acting in accordance with the resolution now stated, Mr. Waddell succeeded, before he left this country, in raising the sum of £3500.

On the 16th of October 1853, the ordinance of christian baptism was publicly administered by Mr. Goldie, in the king's yard at Creek Town, to Esien Esien Ukpabio, the first-fruit of the Calabar mission; and on the 30th of the same month, Young Eyo Honesty, the oldest son of the king, was publicly baptized. Mr. Goldie, by whom the ordinance was administered, writing concerning Young Eyo, says: 'In the beginning of the year he made application to be baptized; but, after attending for a short time to receive instruction preparatory to his admission, he withdrew, not, I think, on account of the opposition he met with from his family, but because he conceived I was making greater demands upon him, as to the

renunciation of the old customs of the country, than the word of God warranted. After his marriage he again came forward, and, in the face of all the opposition his family could offer, stood firm to his purpose, and made the consecration of himself to the Lord. He and Esien Esien Ukpabio then sat down with us at the Lord's table, and joined with us in the sacred rite of the Supper, which we observed on parting for a season.'

Fruits of the mission began also to be gathered in about the same time, both at Duke Town and Old Town. On the last Sabbath of October 1853, Mr. Anderson baptized a female convert at Duke Town, who received the name of Mary Taylor Anderson; and on the following Sabbath he baptized another female by the name of Sarah Anderson. This latter was a sister of Ukpabio, the first convert. Referring to these two females, Mr. Anderson says: 'We had the comfort of seeing both of them partaking, with hearts evidently impressed, along with us, of the memorials of our Lord's broken body and shed blood. Considering the perils by which they are surrounded in this dark land, while we rejoice over them, we do so with trembling.' In December of the same year, Mr. Edgerley baptized at Old Town a young man, named Edungikan, who had been a resident on the mission premises for a year and a half. This person received the name of Thomas Edgerley. The fallow ground was thus in the act of being broken up; and it was encouraging to the missionaries that fruit was beginning to be reaped at all the stations.

Additional converts were made during the year 1854. In the spring and summer of that year ten persons were baptized by Mr. Anderson. On Sabbath the 9th of April, the ordinance of the Lord's Supper was dispensed at Creek Town. On that occasion six native youths sat down, for the first time, at the table of the Lord. Mr. Anderson, giving an account of the dispensation of the ordinance, says: 'Including some from Duke Town, and some from Old Town, twenty-two communicants united in showing forth the death of the Lord in the presence

of a large number of deeply interested spectators. It was to myself—I think I may say to all of us—a season of refreshing. We found the “communion of saints” to be both pleasant and profitable. Mr. Thomson delivered the concluding address in the Calabar language. I was glad to learn from Mr. Thomson, that other young men at Creek Town, among whom is King Eyo’s second son, are very anxious to be received into the fellowship of the church.’

After an absence of nearly two years, Mr. Waddell resumed his labours at Creek Town with renovated health. In the course of a few weeks after his return, he baptized three converts. One of these was Eshen Eyo Honesty, second son of King Eyo.

When a christian church began to be formed at Calabar, there was one subject, with regard to which the minds of the missionaries were not a little perplexed—this was the subject of slavery. Slavery exists in Calabar in a form different from that in which it formerly existed in the West India islands, and in which it exists in America at present (1864); and the difficulties of the missionaries arose from the peculiar form in which it existed. Before stating the deliverance which was given upon this subject by the Board of Missions, and finally by the Synod itself, it will be proper to state, for the information of my readers, the kind of slavery which existed at Calabar. From a paper prepared by Mr. Goldie on this subject, I quote the following sentences: ‘By far the greater part of the Calabar population is in a state of slavery, according to our sense of the term. Indeed, no free labouring population exists. All are either slaves or slaveholders, and many are both. A slave, as soon as he can scrape together as much money as will suffice, in order to give himself consequence, will purchase a slave, and may become as large a slaveholder as his master. The free men will not, I should suppose, be more than one to twenty of the slaves. From this great disproportion of the classes, it is evident that there is but little difference, in many

respects, between the condition of the master and the slave, seeing the masters have not that power in their hands to support the system which the planters in our West India colonies had, or which was possessed by the American slaveholding states.' . . . 'Every owner possesses absolute power over his people. To this power there is no check; he may dispose of them at his pleasure. Moreover, the law not only makes no provision for manumission in any way, but does not even admit of it. A man may become wealthier than his master, and in reality as independent of his master, as his master is of him; but he cannot purchase his own freedom, nor can his master confer it on him,—he continues a slave in the eye of the law. Once a slave, he is thus, in law, a slave irredeemably. This is the legal theory; but in practice it is much modified. For instance, a slave may change his master, should he wish to do so, by going to the house of a chief, and as he presents himself before him, tearing the cloth that he wears. On this ceremony being performed, if I recollect right, the chief considers himself bound in honour to purchase the slave who thus seeks refuge with him. Or a slave may take sanctuary with Ndem Efik, a sort of tutelary deity of the country; and on his doing so, he belongs henceforth to this object of worship, in fact to its priest, who is styled Aubong Efik. It is, moreover, considered disreputable to sell a slave except for misconduct. I am not aware that slaves are ever sold out of the country, except for crime. A slave born in the country is styled, in common language, half free, and is entitled to certain privileges. He cannot be sold out of the country; and on the death of both his parents, he is permitted to purchase Egbo, thus placing himself under the protection of Egbo law, which serves as a check on the power of the master, and confers upon the slave, so far, the rights of citizenship. Again, when the individual who has purchased a slave dies, the authority of his successor is but slightly acknowledged by the slave; and in the case of children, who are of themselves unable to enforce it, or give protection to the slave,

it is frequently thrown off altogether. The slave finds this a matter of necessity, though his condition is not thereby benefited. He does not become free, but attaches himself as a slave to some great man who is able to protect him; and notwithstanding such protection, those *strays* were most frequently selected for sacrifice, when victims were required.'

The quotations now made, show that slavery is interwoven with the whole framework of society, as it exists in Calabar. It appears that, in many instances, the slaves themselves are as large slaveholders as their masters; and that though a slave may become wealthy, he can neither purchase his own freedom, nor can his master confer it on him. Being once a slave, he continues in the eye of the law a slave irredeemably. In these circumstances, the question which the missionaries were called upon to answer, was, Whether persons holding property in slaves ought to be received into the communion of the church, or not? This question they were disposed, owing to the peculiar state of society there, to answer in the affirmative, on getting from the applicants a special declaration. Though the Synod in Scotland had, on a former occasion, passed resolutions condemnatory of slavery in America, and declaring their determination not to hold fellowship with churches that connived at slavery, yet the missionaries did not consider these resolutions as at all applicable to the state of matters in Calabar. Among the first converts who were baptized, there were three who were slaveholders. The following was the declaration which they were required to sign: 'Believing that there is neither male nor female, bond nor free in Christ Jesus, I hereby promise, in the presence of the great God who rules all things, that I shall give all my servants what is just and equal for their work; that I shall consider them in the light of *servants*, not as *property*; that I shall permit and encourage them to attend on such means of religious instruction as the church may be able to afford them; that I shall on no account maim them, pull out their teeth, or cut off their ears,

or allow any others to do such things unto them ; that I shall never *sell* any of them except incorrigible offenders, whose lives would be endangered by their remaining in Old Calabar ; and that I shall ever act toward them as in the sight of my great Master in heaven, who, I know, shall render to every man according to his works. It shall be my constant endeavour to act towards my inferiors and equals on the principle embodied by our Lord and Saviour in the golden rule.'

A communication from the missionaries in Calabar, brought this subject under the notice of the mission committee in Scotland. The committee prepared a report on the subject, and submitted it to the consideration of the Synod, at their meeting in the month of May 1855. In this report, which was drawn up with great care and with much judgment, the committee expressed themselves favourable to the admission, on certain conditions, of persons who owned slaves into the fellowship of the church, in the peculiar circumstances of the case ; and they prepared a declaration similar to the one now quoted, to be signed by all persons holding slaves, previous to their admission.

The Synod, after considering the report of the committee, unanimously adopted the following resolution : ' In respect that the answer of the committee on foreign missions expresses an opinion, designed to carry out in their spirit the previous resolutions and instructions of the Synod, which has always condemned the system of slavery, and repudiated fellowship with slaveholders ; in respect that the declaration emitted by the committee to be subscribed or adhered to, if sanctioned by the Synod, as a condition of admission into the church at Calabar, distinctly specifies, that in obedience to the law of Christ, "slaveholding," in the ordinary sense of the expression, is renounced, and those formerly held by the parties as slaves are henceforth to be regarded and treated as servants, under the law of kindness and equity which the gospel prescribes ; in respect, also, that the said declaration provides, that the nominal connection which for a time may still subsist between entrants

into the church and slavery, is only tolerated because it is altogether unavoidable; that it implies, while it continues, no treatment inconsistent with christian law, and cannot be taken advantage of without sin, in regard to mere purposes of gain, no sale of slaves being allowed, except in commutation of the extreme penalty of the law, in the case of those guilty of criminal offences, exposing them to death;¹ and in respect, further, that said declaration pledges those admitted to the membership of the church to use every means in their power, civil, social, and religious, for effecting the extinction of slavery, and carrying out the principles of this church in seeking to do away with slaveholding on the part of all who make a profession of Christianity; the Synod approves of the foresaid answer of committee, and agrees that the declaration for the guidance of the missionaries in the admission of members into the church in Old Calabar shall be as follows: "Believing that all men are equal in the sight of God, and that under the gospel there is in Christ Jesus neither bond nor free, I hereby, as a servant of Christ, bound to obey the commands of God's word, promise in the sight of the great God, my divine master, that I shall regard those persons placed under my care, and formerly held by me as slaves, as *servants*, not as *property*; that I shall give them what is just and equal for their work; that I shall encourage them to obtain education for themselves and children, and to attend on such means of religious instruction as the church may be able to afford them; that I shall dispose of none for the mere purposes of gain; that I shall do so only in the case of those who, being chargeable with criminal offences, would be liable to be put to death were they to remain in Calabar, and who can be legally banished in no other way; that I shall endeavour, as far as I can, to secure the making of laws to

¹ This permission is granted in order to enable the masters to save the lives of those criminals who would be put to death were they to remain in Calabar, and who, according to the law of the country, can be banished in no other way.

promote personal freedom; that as soon as it can be done, I shall legally set free all those under my care; and that, in the meantime, I shall treat them with kindness and equity, it being my constant aim to act upon the command of the Lord Jesus Christ, to do unto others as I should wish them to do unto me."

This resolution which the Synod adopted, in reference to the admission of slaveholders into the fellowship of the church in Calabar, is characterized by solid judgment, and by its just abhorrence of slavery in all its forms. It says, that if emancipation were legally practicable at Calabar, our missionaries would require every applicant at once to set free his bondmen. But as that cannot yet be done, it directs them to call upon the applicant to renounce all claim of property in those whom, before his conversion, he held as slaves, engage to give them wages, to treat them kindly, do what he can to get laws made that will promote personal freedom, and as soon as that is done, to manumit, by a legal deed, all those under him. It proceeds on the ground, which all our missionaries testify to be the fact, that converts cannot, in the present state of society, legally remove the great evil of slavery; but it sets them to dig around it, and it binds them to continue digging, till it shall fall into the gulf which they have made, and for ever disappear from human sight.

During the year 1854, Messrs. Alexander Sutherland and John Wylie were sent out to Calabar in the capacity of teachers. Mr. Sutherland had the charge of the day school at Duke Town, under the superintendence of Mr. Anderson; and Mr. Wylie had the charge of the school at Creek Town, under the superintendence of Mr. Waddell. The labours of these persons in Calabar were of short duration. Mr. Sutherland's constitution, which was never very vigorous, began to give way soon after his arrival in the country; and, after repeated attacks of illness, he died at Creek Town before he had completed the second year of his labours. Mr. Wylie had scarcely been two years in Calabar, when he returned home to his native country in bad health, and died soon after his return.

In the summer of 1855, Mr. and Mrs. Goldie, who had been more than a year in this country for the sake of their health, returned to Calabar; and they were accompanied by Miss E. C. Johnstone, by Miss Margaret Barty, and by Mr. Archibald Hewan, surgeon. Miss Johnstone had been a teacher in the industrial school of Kingston in Jamaica, and went out to assist her sister, Mrs. Goldie, in teaching the females of Calabar. Miss Barty had been educated at the Free Church Normal School, Edinburgh, and was designed to assist Mrs. Anderson in her labours at Duke Town. Mr. Hewan was a native of Jamaica, and, through the assistance of friends in this country, he had received a medical education to fit him for usefulness in connection with the mission at Calabar. In the following year, Mr. Zerub Baillie, having completed his course of study at the Theological Hall, and having received at the same time a medical education, was ordained by the presbytery of Edinburgh, with a view to missionary labour in Calabar. The Broughton Place congregation, Edinburgh, adopted him as their missionary. His fellow-students paid a tribute to his excellences, and testified their approbation of his self-devotion, by presenting him with a donation of valuable books, and with a pocket-case of surgical instruments. He left this country on the 24th of May 1856, and on the 22d of the following month he arrived at Old Calabar.

Notice has already been taken of the successful effort of Mr. Waddell in raising a considerable sum of money, during his visit to Scotland, with a view to extended missionary operations in Africa; and an addition having been made to the staff of missionary labourers, arrangements were made for occupying new stations in connection with the mission at Calabar. After repeated visits made to Ikunetu, for the purpose of ascertaining whether the inhabitants would be willing to receive a missionary, Mr. and Mrs. Goldie, and Miss Johnstone, took up their abode at this place, and commenced a new station. This place is situated on the eastern bank of the Great Cross river, about

twenty-five miles above Creek Town. Mr. Goldie, describing his new residence, says: 'Though Ikunetu is but a few hours' journey from Duke Town, it was only once in several years that curiosity led a white man to visit our secluded village. The canoe of the native is the only craft which traverses our noble river, and the wild and rather mournful chant of the canoemen at their paddles, the only sound which, with the inarticulate voices of the forest, breaks its solitudes. One day, no doubt, the busy hum of populous cities will be heard along the banks of this great highway into the vast interior; and the frequent steamer, if something better does not supersede it, will be seen breasting its stream. The appearance of the country here is very much what it is at our older stations; flat along the course of the river, and towards the interior slightly diversified by undulations of no great altitude. At this distance up the river the mangrove has disappeared, and this somewhat changes the aspect of the vegetation, for the mangrove forms the great bulk of the forest towards the coast.'

In the month of July 1856, Mr. Goldie commenced the mission at Ikunetu. On the forenoon of the first Sabbath after his arrival, he held a meeting for divine service in the yard of Afiong Enyang, the chief of the town. From fifty to sixty were present, including young and old. Mr. Goldie says: 'I began by teaching the children a few questions from our little catechism, as much for the sake of the seniors as for their own sake, all being yet equally ignorant of the elements of christian truth. Having explained to them God's desire that we should sing to his praise, we joined in singing a few verses of a hymn, though the people could not unite with us, and, after prayer, addressed them from John. iii. 16.' A similar meeting was held in the same place in the afternoon, at the close of which it was intimated that school would be commenced on Monday. After some time had elapsed, a place of worship was erected. It was a rude structure, formed of native materials, and thatched with palm leaves. 'The size of the house,' says Mr. Goldie, 'is 50

feet by 20, and may cost altogether, with the fittings up, from £18 to £20—no very expensive or stately building; but it will serve us comfortably in the meantime for both church and school-house, and we are very glad indeed to get it fit for occupancy.'

Mr. Goldie invited his brother missionaries to be present at the opening of this humble sanctuary, which took place on a week-day. Addresses were delivered on the occasion by Messrs. Waddell and Baillie, and also by Mr. Goldie. The church was more than crowded, many remaining on the outside, seeing and hearing, as well as those within. The people listened attentively, and conducted themselves with much decorum. In a letter written soon after the opening of the church, Mr. Goldie says: 'During the two Sabbaths which have elapsed since the opening, the church has been well attended. On the first Sabbath it was crowded, all the leading men being present—and I was pleased to see their wives also—both from Ikunetu and Ekoi. Last Sabbath, though the church was pretty well filled, a considerable number were absent, it being our market, which occurs once in four days, and is held a few miles distant from the town. I fear it is about as well attended when it falls on Sabbath as on any other day.' In connection with the church there was a school, taught by Miss Johnstone, the attendance at which varied with the season of the year. There were sometimes upwards of a hundred scholars present; the general attendance was from sixty to eighty. By the station which was thus formed at Ikunetu, a new inroad was made upon the territory of the prince of darkness; and those who had the honour of commencing this station, were sowing the seed from which a glorious harvest would afterwards be reaped.

The mission at Calabar sustained a severe loss by the unexpected removal of Mr. Edgerley, who died at Duke Town on the 28th of May 1857. Mr. Edgerley was for several years employed as a teacher and catechist in connection with the mission in Jamaica. When the African mission commenced in

1846, he was one of the little band that accompanied Mr. Waddell to Calabar. During a visit which he paid to Scotland, he was licensed, as has already been noticed, to preach the gospel. Besides labouring as a preacher, he had the charge of the printing-press establishment at Calabar; and at the period of his death, he was engaged in printing a dictionary of the Efik language. His last illness was of short duration. One of his fellow-missionaries says: 'About a month before his death he was seized with an affection in the head, very probably brought on by over-exertion in the printing office. It began as a common cold, but soon settled in the front of the head as a severe pain. This was subdued, and he was able to walk about again. Before he had regained strength, however, he was seized by a kind of low bilious fever, and being weakened by his previous sickness, his constitution seems to have been unable to cope with this other attack. Under it he gradually sunk, and, on the evening of the 28th of May, died.' The same brother, describing the scene at his funeral, says: 'He was buried at Creek Town; and in going down from his house at Duke Town, a long train of weeping domestics and natives (chiefly women) followed us to the beach. The coffin was put in one boat, which was towed by another. The mourners, and those who attended the funeral, followed in other boats behind. It was a saddening sight to see this little procession quietly wending its way up the river, with the deep (almost impenetrable) forest on each side, and bearing to its last resting-place the remains of one of the first who brought the gospel to this dark land. When the funeral arrived at Creek Town, the coffin was conveyed to the church, where services appropriate to the occasion were engaged in, a part being taken in them by all the missionaries. The body was then taken to its last lowly resting-place, beside the remains of the late lamented Mr. Jameson and Mr. Sutherland. When the hollow sound from the open grave struck the ear, as dust was being returned to dust, it was pleasing to look beyond the grave to that bright

and happy company around the throne, who have been redeemed out of every nation, and kindred, and people, and tongue, and of which company those who lie in that little burying-ground doubtless now form a part.'

In the month of February 1858, Mr. Alexander Robb, who had laboured for four years at Goshen, in Jamaica, joined the mission at Calabar. Mr. Robb possessed considerable literary attainments, and he was sent out 'for the important purpose of superintending the work of translation, and of training for public usefulness any promising young men that might be found suitable for the work of the mission.' Mr. W. C. Thomson, who had taught for four years at Creek Town, and who had been some time in this country prosecuting his literary and theological studies, returned to Calabar the same year as an ordained missionary. It was with no ordinary interest that Mr. Robb united in the services of the sanctuary, along with the little flock at Creek Town, on the first Sabbath after his arrival. 'This was an interesting day,' he says, 'in this dark land. There was something, indeed, like a Sabbath—a day of rest in Creek Town. The Sabbath bell was rung early in the morning. A prayer meeting was held in the school-house at seven o'clock. About fifty were present. Mr. Waddell read portions of the word of God, which he had translated into Efik; there was a prayer in English; and one of the young men, a member of the church, prayed in the native tongue with apparent readiness and seriousness, and at some length. After breakfast the bell was rung, and we met in the church for the classes and the public services. There are, first, classes for old and young, and then a service in the ordinary form, conducted chiefly in Efik. After the service, the ladies go among the females, whom Calabar etiquette keeps confined in their houses. About three, we assemble again in the place of worship, where an hour is spent in classes, and afterwards a public service. The work of the day is concluded with a meeting in the evening.'

From Creek Town Mr. Robb ascended the river, and paid a visit to the newly-formed station at Ikunetu. Here he spent a Sabbath with Mr. Goldie, and worshipped along with his infant congregation. All the services were conducted by Mr. Goldie in Efik, who was able to express himself fluently in that language. Young Eyo was present with a number of his people, who had come from one of his plantations, at the distance of several miles, for the purpose of attending worship.

Mr. William Timson was sent out as a teacher to take the charge of the school at Creek Town. He and his wife arrived at Calabar in April 1858. Mrs. Timson survived only a few months after their arrival. After having given birth to a child, she continued for some time in a state of great weakness, and expired on the 11th of September. She left behind her the character of being an excellent and devoted person. In the same month, Mrs. Thomson, who had only recently arrived in the country along with her husband, Mr. W. C. Thomson, also died. 'Never regretting that she had left home, she was ever showing in conversation her love to the cause to which she had devoted her life, and her anxiety to be useful among the poor degraded people. Full of gentleness and sympathy, yet firm, she seemed well fitted to gain their favour and esteem, and thus to deal kindly and faithfully with them. But her career was short. Omniscience saw fit to shorten it. Her end was peace. She died, as she said among her last expressions, "thinking of Jesus."' Another member of the missionary family was removed by death during the same month; this was Mr. Henry Hamilton, who had been usefully employed as a carpenter in connection with the mission. He was a native of Jamaica, and a man of colour, and was one of the little band who accompanied Mr. Waddell at the commencement of the mission in 1846. Besides being useful as a mechanic in erecting the missionary buildings and in effecting the necessary repairs, he laboured as a teacher in the Sabbath school, and

exerted himself otherwise to promote the spiritual welfare of the people.

The state of Mr. Waddell's health rendered it necessary that he should withdraw from the mission and return to his native country, that there he might enjoy, in the bosom of his family, a respite from those toils and anxieties inseparably connected with the busy life which he had led. During the long period of twenty-eight years he had been engaged in missionary labour in tropical climates. Sixteen of these years were spent by him in Jamaica, and twelve in Africa, with the exception of occasional visits which he paid to Scotland. His fellow-missionaries received with a feeling of sorrow the intimation of his retirement; and they recorded in the following minute the sincere respect which they entertained for him, and the high sense which they had of the valuable service which he had rendered to the cause of his Master by his labours at Calabar: '*Minute of Old Calabar Committee, 5th May 1858.*—On receiving, with deep regret, Mr. Waddell's resignation of the chair of committee, as preparatory to his leaving the mission, the committee would desire to record their warm esteem for, and high opinion of, him as a fellow-labourer, and of his services in the Old Calabar mission. As the founder of the mission, his name will ever be permanently associated with it; and as his services on its behalf, from its commencement, have been unwearied, and at the same time successful, his work will, by the divine blessing, live in the land, and future generations will be blessed in it. The committee would also follow him, as he returns to seek the Lord's service among the churches at home, with the earnest prayer that his path may be made straight before him, and that the divine blessing may ever rest upon him and his labours.'

When Mr. Waddell was on the point of leaving Calabar, he was both surprised and gratified when the people at Creek Town requested him to be the bearer of a collection which they had made for the mission treasury, to the amount of £71. This collection they had made wholly of their own accord, some

giving palm oil, and others giving brass rods to buy oil. 'They said they were thankful to God, and to his people, for sending the gospel to them; and they could not let Mr. Waddell leave them, after so many years of labour for their good, without some acknowledgment of the blessings received.' The sending of this donation to the mission fund by the inhabitants of Creek Town, was a gratifying proof that the gospel had not been preached to them in vain.

The parting scene between Mr. Waddell and these children of Africa was an affecting one. He was followed to the boat by a goodly company of them, especially of the young, 'who,' he says, 'were all very sad, and some could not restrain their loud weeping.' He himself experienced an emotion of the keenest sorrow in bidding a final adieu to those with whom he had been so closely connected, and over whose spiritual interest he had watched for so many years. He gives the following account of his feelings on the occasion: 'We felt much, more than we could then, or can now express, as the boat shoved off from the beach, and we left behind that sorrowing company, crowding the bank in the dark, whom we regarded as our children in the Lord. Yet we had a joy that the world knows not of in such circumstances—the joyful hope of meeting them again in the country of God, where are no separations and sorrows.' He adds: 'Farewell, Calabar!—We leave you without shame for the past, and without fear for the future. We thank God that He counted us worthy to send us with his gospel here, and that He sent us not in vain. To his name be the glory. "The people that sat in darkness have seen a great light; and to them who sat in the region and shadow of death, a heavenly light has sprung up." The work of God, begun in Calabar, will go on increasing, widening, deepening, and strengthening from year to year, and from age to age, till the consummation of all things, when the Redeemer shall thence have gathered thousands and millions of gems into his mediatorial crown.'

No presbytery had as yet been formed in connection with the mission at Calabar. Hitherto the missionaries had been accustomed to meet once a month, as a committee, to consult concerning the affairs of the mission. But the number of the stations being now increased, and there being regularly constituted congregations formed at two of the stations, it was resolved by the missionaries to form themselves into a presbytery, that the business of the mission might be conducted according to due scriptural order. This important step was taken by them at a meeting held at Duke Town on the 1st of September 1858. They constituted themselves into a presbytery, under the designation of the presbytery of Biafra; and they agreed to adopt, as their subordinate standard, the Westminster Confession of Faith, and the Larger and Shorter Catechisms. The following were the members of presbytery: Messrs. Anderson, Goldie, Robb, Baillie, and Thomson, ministers; together with Mr. Archibald Hewan, elder, from Duke Town, and Mr. Henry Hamilton, elder, from Creek Town. Mr. Hamilton was prevented by sickness from being present at the formation of the presbytery.

‘It was resolved, that the standing rules of the late committee regarding the transmission of minutes of business to the Mission Board, regarding the occupation of the printing press, and regarding the registering of persons redeemed from slavery by the agents of the mission, shall be observed by the presbytery of Biafra, as they have been observed hitherto by the late committee; that all British subjects in connection with the church, who redeem any parties from slavery, shall be required to conform to said *last* rules; and that ministers and elders be enjoined to see that this be attended to by all under their care whom it may concern.’

After the departure of Mr. Waddell from Calabar, Mr. Goldie took charge of the station at Creek Town, and his place at Ikunetu was supplied by Mr. Thomson. A new station in connection with the mission was commenced in the summer of 1858,

by Mr. Baillie, at Ikorofiong. This place is situated on the Cross river, about twenty miles above Ikunetu, in the vicinity of the palm oil markets. This was deemed an important station to occupy, on account of the facility which it afforded of holding communication, through the Ibibio and Ibo countries, with Bonny and the region watered by the Niger, the intervening districts being populous and fertile. The inhabitants of Ikorofiong showed a great desire to have a missionary settled amongst them. They not only gave ground on which to erect a mission house, but they cheerfully lent a helping hand in erecting the house. 'For this work,' says Mr. Baillie, 'I have employed people in the town, who bring from the forest the wood and posts that are necessary. They also make the roof, walls, etc., and do other necessary work. Of course, in erecting the house, I am obliged to reside a good deal at Ikorofiong. When there, I live in the house of one of the chiefs, who is very kind in his own odd way. I am getting accustomed to it now, although at first, I must say, I felt it a little strange. There was no white person near me. I was in the house of an African chief. My speaking I had to do entirely in the Efik tongue. Even then, however, I felt no little comfort from the thought, that the God and Father of our Lord and Saviour Jesus Christ was there also, watching over and protecting me, and that He was as easily accessible there as in our own favoured isle.' After a few months had elapsed, Mr. Baillie thus writes: 'On the first Sabbath of the year I commenced to hold regular Sabbath meetings in the town, and they have been generally well attended, considering how many are at their farms. In the forenoon I usually have a meeting in the town proper, and in the afternoon in a large village quite near it, where they manufacture earthenware, cloth, etc. etc. Occasionally, also, I pay a visit to some near plantation, where I get the people collected, and say a few words to them.' At a later period, Mr. Baillie expresses the comfort which he experienced in his new abode, and congratulates himself on the opportunity that

was afforded him of doing good. 'I am happy to inform you,' he says, 'that I am writing this sitting in my own house here. It promises to be a very pleasant, comfortable home. I do not think it will cost a third of the expense connected with the getting up and sending out of the ordinary frame houses; and, for my own part, I think it more comfortable. The rooms are larger and more airy, a point of considerable importance here. The natives, when coming about, seem quite pleased with it, and pass all kinds of eulogiums upon it. I hope that the Lord may be with those who dwell in it, and that it may be a centre of life and light to those around who are still in darkness and in the shadow of death. We have now a great many of the people in town; and for a few days past they have been keeping the "Usara," a kind of feast of ingathering. They all come in from their various farms, clean the grass away from the streets, invite their friends to feast with them, at which time they first partake of the new food. They never omit to set aside some for their fathers who are gone, and also to God the giver. During the time of it, I have been going about a good deal amongst them, and as opportunity offered, have endeavoured to direct their attention to Him from whom food and every other blessing comes; and, with regard to their offerings, have told them that God desires not such; that "the sacrifices of God are a broken spirit; a broken and a contrite heart He will not despise." May the Lord break their hearts by his Holy Spirit, in order that He may bind them up again.'

After labouring for a short period at Ikorofiong, Mr. Baillie's health began to give way; and he was under the necessity of leaving his post for a season and returning to Britain, with the view of recruiting his strength. During his absence, Mr. Thomson, who was stationed at Ikunetu, supplied his place, by paying occasional visits to Ikorofiong.

In the month of December 1858, King Eyo Honesty of Creek Town died; and, in consequence of his death, great excitement among the people took place. Fears were entertained

lest an attempt should be made to do honour to the deceased by offering up human sacrifices, as had previously been the case at the death of former kings. The people took up arms, and compelled their chiefs to bind themselves in a covenant of blood that no such atrocities would be committed. It shows the influence which the gospel had already acquired in Calabar, that not a single drop of blood was shed at the death of King Eyo. This person had proved himself a steady friend to the missionaries; and though he gave no evidence of having felt upon his heart the power of the gospel, yet he had given every encouragement to the missionaries in prosecuting their labours among the people. The following honourable character has been given of him by Mr. Goldie: 'King Eyo was truly an eminent man. He was much in advance of his countrymen, and was constantly labouring to drag them on after him in forsaking the old heathenish customs, which were so destructive of the wellbeing of the land, and in adopting those changes which he saw were necessary to its advancement. He stood alone; no one entered heartily into his views; every step taken in advance was taken reluctantly. But for this, he would have gone much farther than he did, and completely changed the state of Calabar. As to the great matters of religion, there was no more regular attendant on the preaching of the word; and at first, and for a long time, he gave himself heartily to act as interpreter. He knew the gospel, and did many things gladly. So far he felt the power of the truth; but there were entanglements which kept him from following the Lord with a perfect heart.'

Young Eyo succeeded to the government at Creek Town after the death of his father. He was distinguished by the title of King Eyo III. His reign was a short and a melancholy one. He sadly disappointed the hopes that had been formed of him. At one period he gave indication of having the fear of God in him, and had been received into the communion of the christian church. But he speedily made a shipwreck of his faith: he

renounced his connection with the church; addicted himself to the most degrading vices; and, after a reign of about a year and a half, he died the victim of his own licentiousness.

John Archibong was chosen king by the inhabitants of Duke Town in March 1859, and his coronation took place a few months afterwards, with great solemnity. He assumed the style and title of King Archibong II., and signalized the commencement of his reign by the abolition of the Sabbath market *within* the town. This was a movement in the right direction.

Mr. Baillie's health having improved by his visit to Scotland, he returned to the scene of his labour in the summer of 1860. On this occasion he was accompanied by Mrs. Baillie. Dr. Hewan also was under the necessity of visiting Scotland for the sake of his health; and when he returned to Calabar, in the same season, he too brought a partner and fellow-labourer with him. The object of his choice was a daughter of the Rev. Andrew Elliot of Ford.

Mr. Goldie, after a term of five years' residence in Old Calabar, revisited Scotland in the summer of 1860, for the sake of recruiting his strength. During his sojourn in this country, he was busily employed in superintending the printing of a translation of the New Testament into the Efik language. The National Bible Society for Scotland readily undertook to defray the expense of printing, stereotyping, and binding the first edition of this translation. Mr. Goldie also prepared and superintended the printing of an Efik dictionary. 'By thus making good,' says Mr. Goldie, 'what we have gained in this department of mission labour, those who come after will be saved a tedious preliminary duty, which the first entrants into the field had necessarily to encounter, and, getting at the language at once, will be much sooner able to preach the gospel to the people in their own tongue.' Mr. Robb was at the same time employed in translating the books of the Old Testament; and he had completed the first scroll of a version of the five books of Moses, when his labours were interrupted by sickness. Dur-

ing a visit which he paid to this country in 1862, for the sake of his health, he superintended the printing of the book of Genesis ; and when he returned to the scene of his labour in the end of the year now mentioned, he took with him copies in Efik of the New Testament, of the book of Genesis, of the Efik and English dictionary, of a compendium of the dictionary, of a hymn-book, and of several tracts. By these means the good seed was sown amongst the degraded population of Calabar ; and we have no reason to doubt that it will ultimately spring up, and, by the blessing of God, produce a fair and an abundant harvest.

The hands of the brethren in Calabar were strengthened by an additional labourer being sent to them. This was Mr. John Baillie, brother of Zerub, the missionary at Ikorofiong. He was ordained by the presbytery of Edinburgh, in Rose Street church, on the 11th of June 1861, and sailed from Liverpool on the 25th of that month. On reaching Calabar, he joined his brother at Ikorofiong, where he was directed to remain until he should acquire a knowledge of the language. The richness and beauty of the scenery, in the midst of which Ikorofiong was situated, highly delighted him ; and the feelings with which he entered on his labours were of the most agreeable kind. In a letter written by him immediately after his arrival, he says : ‘ On reaching the mission station, and looking around, I was delighted with the beautiful and extensive prospect which lay before me. Looking half way down the hill, you see the town, with the tops of the houses peeping out from amongst the palm-trees. At the bottom is the river, a large and lordly stream, stretching away before you for about ten miles, till it is lost among the forest and palm-trees. Away on the other side, is spread out before you a beautiful undulating country, many parts of which seem to be under cultivation ; and when the day is clear, in the far distance your view is bounded by a range of lofty mountains.’

The novel scene that presented itself on the first Sabbath

that he spent in his new habitation, is thus described by him : ' On Sabbath forenoon we heard that Egbo was still out, so we feared that we would have but a small congregation ; but on going round the various yards, which we do to collect the people to church, we found in one of them two Ibibio chiefs, with their retainers, along with several of the town gentlemen, met to settle some palaver. My brother advised them to leave the palaver in the meantime, and come with him to the church. They very good-naturedly did so. So we marched away through the street with an excellent congregation in our rear. When we were met, the assemblage presented rather a strange appearance. On my brother's right hand was seated the principal lady of the town, in her native dress, that is, with almost no dress at all,—a person weighing, at any rate, not less than twenty stones ; on her right hand were the Ibibio chiefs, with several of the town gentlemen ; and round about were seated their retainers,—earnest, active-looking, and armed to the teeth. In the centre was a fire, beside which sat two prisoners in chains ; and, in evident expectation of some crumbs falling from such a collection of people, were moving about a number of chickens and a goat. The whole congregation numbered about sixty. It was very pleasing to see the earnestness with which every one seemed to listen to what was said. It was the first time that many of them had heard the gospel, and they seemed to wonder at the strange things that greeted their ears. We have strangers in our meetings every Sabbath, and often from far distant tribes. Oh ! may it be that the seed thus sown may take root in many a heart,—that the handful of corn thus scattered on the tops of the mountains may yet bring forth fruit, and shake like Lebanon.'

Mr. Baillie was not destined to labour long in the missionary field. He had laboured only a short period when his body was exhausted with repeated attacks of fever. As the only hope of preserving life, he returned, by medical advice, to this country in the early part of 1864. But his frame was

shattered beyond the power of restoration. His native air failed to do him any good. He expired at Edinburgh about a couple of months after his return. His sun went down while it was yet day; and his early death was mourned as a severe loss to the missionary cause. This was a work for which he appears to have been pre-eminently fitted, both by the natural talents which he possessed, and by the graces that were conferred upon him. The following character given of him by an intimate friend, is extracted from the *Missionary Record* of August 1864: 'By nature he had great geniality of temperament, which, purified and ennobled by grace, rendered him in every respect a most loveable man. His buoyancy and exuberant gaiety of spirit made him the life of every company. He had excellent abilities, and in various departments of study—particularly the natural sciences, to which his tastes strongly inclined—made very good acquirements; and as a preacher he was most acceptable, through his clear and interesting, and at times eloquent, exhibitions of gospel truth. His piety was deep, but unobtrusive. His words to his intimate friends now and then—the tenor of his life always,—showed the supreme feelings of his heart to be gratitude and devotion to the Saviour who had died for him.'

In the month of January 1862, Mr. William Timson was licensed by the presbytery of Biafra to preach the gospel. Mr. Timson had previously been usefully employed as a teacher in connection with the mission. He had for a short period the charge of the station at Creek Town during the absence of Mr. Goldie; and by his receiving licence from the presbytery, he was now called upon to occupy a higher status in the missionary field. On account of his being the first licentiate of the presbytery of Biafra, I have deemed his licence worthy of having a place assigned it in this record.

After an absence of about two years, Mr. Goldie resumed his labours at Calabar in June 1862. He found, on his return, the state of the mission at Creek Town not in a satisfactory

state. It had considerably declined in reference both to its temporal and its spiritual condition. In a communication written soon after his return, he says: 'Creek Town has sadly changed for the worse since we left it. Landing at the beach after our return, we met Tom Eyo, now King Eyo IV., and two or three people with him, looking after some oil casks; and as we proceeded up the town we encountered but one or two individuals in the once busy street. Several houses on either hand were deserted and tumbling down, and the town wore altogether a desolate appearance. Nor does the church present a more promising aspect. The dispersion of large numbers of the population among the farms in the bush, on the death of the late king, has much diminished the sources whence we drew our attendance at church and school, and that attendance is, consequently, not what it once was. Moreover, as you are aware, several of our members have, during the late troublous and disquieted times, fallen into immorality; and Mr. Timson told me, that the first act of discipline I would have to perform, would be to suspend four men who have forfeited their position; so that you will readily conceive that it is with a heavy load on our hearts we resume our labours; and we have only too good reason for preferring the request to christian friends, "Brethren, pray for us." But however discouraging our circumstances, we must accept of them, and of the trials they bring, as the appointment of our heavenly Father, and labour on in the assured hope that eventually a new form of society, of gospel formation, will arise out of the present chaos of heathenism.'

The next communication which Mr. Goldie sent after his return was expressed in more cheerful terms, and indicated that the state of matters at the Creek Town station had assumed a more healthful appearance. He mentions that, after having exercised discipline on those members who had fallen into the commission of sin, there remained in full communion with the church, 19 native members; that eight persons had been

baptized during the course of the year; that the attendance on the Sabbath school varied, according to the season of the year, from 80 to 130; that connected with the school were eight teachers, five of whom were natives; and that the list of candidates amounted to 29. Mrs. Goldie, and her sister, Miss Johnston, laboured in communicating religious instruction to the females; and hopes were entertained by them that a work of grace was carrying on in the hearts of several of the adult females.

Mr. Zerub Baillie continued his solitary labours at Ikoro-fiong, after the death of his brother. Every Sabbath he held two public services in the town—namely, in the morning and afternoon; and in the interval he kept a Sabbath school. On the forenoon of the same day, he visited some of the Ibibio villages, where he was received with kindness, and listened to with attention. In addition to these labours, he taught a school during the course of the week. He found it difficult to secure the attendance of the children at the school. This was specially the case with the children belonging to the Ibibio villages. ‘I have been trying,’ he says, ‘to do a little among the children of the Ibibio villages, and have succeeded in *taming* a number of them, which is no inconsiderable point gained. When I went first to these villages, the moment I appeared there was a general flight; some ran into the bush, and others into the inmost recesses of their houses. It generally required several visits before even the bait of a fish-hook could tempt any of them out of their holes. If they did venture out for it, it was only to bolt off again, apparently glad that they had escaped with their lives; and it needed two or three visits more, and a few more fish-hooks, to persuade them that I had no intention of eating them. And then it was a considerable time longer before they would even look at a book. Such a thing had never been seen by any of them before, and they did not know what spell it might cast over them. I have now, however, got a number of them reduced into something like

order; and although they have not yet made much progress in reading, I endeavour to store their minds with those truths which make wise unto salvation.'

The labours of Dr. Hewan, the medical missionary, were most beneficial. Besides attending to the health of the mission families, he proved himself most extensively useful to the natives. The number of applications that were made to him for medicine, afforded him an excellent opportunity of directing the attention of the natives to the concerns of their soul. The following extract will convey some idea of the extent of his labours, and of the amount of good which he was instrumental in accomplishing. His place of residence was Old Town; and speaking of the number of applications that were made to him, he says: 'The number of sick people who resort thither for medical aid increases daily. There are sometimes as many as twenty patients a day; the average is about ten or twelve. During this month I have 131 native patients on my list; several of them have come more than once. The temporary building, which we dignify with the name of hospital, is never empty; all kinds of people come there to be treated. At present there are four there; one being a poor man sinking under consumption, and the other three persons in good circumstances, who have attendants with them. These persons support themselves and their servants; the poorer and more helpless class we have to support.'

In a preceding part of this narrative, notice has been taken of a resolution adopted by the Synod in 1855, respecting the admission of native members to the fellowship of the church. At a subsequent meeting (in 1857) the Synod instructed the Mission Board to request the missionaries at Calabar to report from time to time on the operation of the Synod's resolution. There are only two stations where native churches exist, namely, Creek Town and Duke Town, and the reports from these stations have been most satisfactory; they show that the missionaries have been doing everything in their power to give

full effect to the Synod's resolution. Mr. Waddell, before he left Creek Town, reporting on this subject, said: 'We are endeavouring earnestly and conscientiously to gain the important object desired by the Synod, and not in vain; but the exact degree of progress made cannot be very exactly stated.' Mr. Robb, reporting on the same subject from Creek Town, said: 'With regard to the slavery question, I fear we have nothing to say in addition to what has been said. No good missionary, whose simple and single aim is the glory of his Master, and the welfare of these people, would fail to act, as the brethren have been acting, in accordance with the rule laid down by the Synod.' Mr. Anderson, the missionary at Duke Town, reported that, in addition to the resolution adopted by the Synod, every person who joined the communion of the church was required by the session to subscribe the following declaration: 'We consider slaveholding to be a great evil, alike defiant of the laws of God and the rights of man; and we hereby declare, in the presence of the great God, that we shall never hold any of our fellow-creatures as property. Should we be constrained by the laws of this country, or from any cause whatever, to receive any slave or slaves permanently into our employment, or under our protection, we shall consider him, her, or them, to be equally free as ourselves; and those of us who are ourselves under British protection, do hereby engage to embrace the earliest opportunity of placing all such persons under the same protection which we ourselves enjoy, through the agency of the British consul for the region.' In 1862, a series of questions was framed by the Synod for the purpose of eliciting, as fully as could be done, information concerning the working of the Synod's resolution. In answer to these questions, the missionaries reported that 'The doctrine that men are *men*, not chattels, coppers, beasts of burden, is spreading abroad, and is exercising a mollifying influence upon the minds of free men.' They stated, that correct views on this point were spreading, in proportion as the teachings of divine truth were received. It is

pleasing to know, that the missionaries at Calabar are faithfully carrying out the instructions sent to them by the Synod on the subject of slavery; and it is pleasing to look forward to a period when, through the all-powerful influence of the gospel, this great evil shall totally disappear.

Through the influence of the missionaries, barbarous customs were abolished, and the social condition of the inhabitants was gradually improved. Though some of the chiefs were strenuously opposed to all improvement, there were others who co-operated with the missionaries in endeavouring to bring about a better state of society. Dr. Hewan, in a communication, dated 28th November 1862, mentions a considerable amelioration effected in the state of affairs in Old Town. 'After an interregnum of some continuance, in which every man did what was right in his own eyes, a new king was elected by the inhabitants. The person on whom this honour was conferred was Ekpenyong Itam, a man of wealth and of decision of character. After his election, he showed his courage by putting a stop to many of the outrages and cruelties that had been sanctioned by custom. For example, on Egbo days, the *idem* would suddenly appear at the market-place while the people were engaged in their buying and selling. They were then obliged to run off, leaving their goods, or losing a great part of them in their flight. This flagrant injustice and oppression is put a stop to, and now, either the *idem* does not appear till the market is over, or timely warning is given. Working on Sabbath is prevented by Egbo law. One of the terms, they say, is, that no one shall go to the bush on the Lord's day for wood or anything else; and if any one happen to be there over Saturday night, he must remain there, and not return home till Monday morning.'

Another amelioration effected in Old Town by Ekpenyong Itam, in compliance with the solicitation of the missionaries, was the prohibition of *devil-makings* on the Lord's day. Ekpenyong having called together a meeting of the chiefs and of the young men belonging to the town, proposed to them that no

devil-makings should be permitted to take place on the Sabbath. The meeting cordially acquiesced in the proposal; and an Egbo law was passed, declaring 'henceforward there must be no *devil-makings* on the Lord's day in any part of Old Town.' The missionaries rejoiced in this enactment, as putting a stop to unseemly revelries on the Sabbath, and as tending to increase the attendance upon the ordinances.

By way of expressing their approbation of these proceedings on the part of the king and people of Old Town, the missionaries invited them to an entertainment. 'They came,' says Dr. Hewan, 'and went away highly pleased. Ekpenyong Itam asked Mrs. Hewan, as a special favour, to be allowed to bring his queen, as he calls his head wife, with him, which of course was granted; but instead of the queen alone, he fetched all his wives, and some other gentlemen's wives came too; so that, after feasting twenty-four gentlemen, who handed out their re-filled plates to their attendants outside, twenty-nine wives sat down to a second entertainment, specially presided over by Mrs. Hewan and Miss Edgerley. The children came after, and got a good share, all going away well satiated, and some crying out that they could not get breath. After dinner, each one got a suitable *dash*.'

Mention has already been made of Mr. William Timson, teacher at Creek Town, receiving licence from the presbytery of Biafra to preach the gospel. Mr. Timson, having paid a visit to Scotland, was, by the authority of the Synod, taken on trials by the presbytery of Edinburgh; and, having given satisfaction to the presbytery, he was ordained, on the 31st July 1863, as a missionary for Old Calabar; and soon after he returned, along with Mrs. Timson, to the scene of his labour. On the 24th of November, the same year, Mr. Samuel H. Edgerley, son of the late missionary—who had already rendered good service to the mission as a printer and teacher—was ordained as a missionary by the presbytery of Edinburgh; and he returned to Old Calabar to take his place as an ordained missionary among the

brethren with whom he had previously been associated. Previous to his return, his fellow-students in the Divinity Hall presented him with a copy of Dr. Owen's works, and with an address expressive of their regard for him, and of the interest which they took in the success of the mission.

Mr. Robb and Ukpabio, the first convert, commenced, in February 1863, a system of going into the country on the Lord's day, and preaching at some of the farms. By adopting this system, they carried the gospel to the dwellings of persons who would not otherwise have heard it. There were two of the leading men of the Eyo people by whom they were most cordially received, and at whose houses preaching stations were formed. Their names deserve to be recorded: These were Esien Ekpe and Ekpe Idibi. They collected their dependents, and did everything in their power to forward the work. Esien erected a shed at his own expense to serve as a church, and Ekpe put up a bell at his house to summon the people to worship. So encouraging did the appearance of the work become, that the presbytery located at the farm of Esien a native teacher, called Okim Nyamse. A school was commenced by this person, which was the first attempt at forming a school apart from a station.

On the last Sabbath of 1863, Mr. Zerub Baillie had the happiness of baptizing, at Ikorofiong, two male converts and a female. They had attended his candidates' class for more than a year, and had conducted themselves in a satisfactory manner. On the following Sabbath a native church was formed at this station, and the ordinance of the Lord's Supper was dispensed among them for the first time. 'There were present,' says Mr. Baillie, 'in addition to ourselves, a native member from Creek Town, who lives at a farm in the vicinity; also the carpenter and his wife, two very worthy Africans from Sierra Leone. We were seven in all; and, as we sat around the table of the Lord, my heart overflowed with gratitude to Him who was thus permitting us to commemorate the Redeemer's death for the first

time in this heathen town. I felt as if the Saviour himself were looking down with deepest interest into our midst, and in accents of love was addressing to us the words which He addressed to his disciples in the upper room at Jerusalem: "Peace be unto you." On the following Saturday the two male members came to me, and expressed a wish to go on Sabbath to some of the Ibibio villages in order to tell them what they themselves have learned. They have now been going for several Sabbaths; and, besides speaking to the adults, they have a class for children, in which they teach the catechism.'

In a recent communication which has been received from Mr. Goldie, he mentions that Messrs. Robb, Timson, Edgerley, and himself have, with the view of furthering the object of the mission, lately paid a visit to the Uwet tribe. Uwet stands on the eastern branch of the river, about seventy miles above Creek Town. An exploratory voyage was made to this place in 1850, by Messrs. Waddell, Goldie, and Thomson; but it does not appear that any other visit has been paid to it till the present year. Mr. Goldie mentions, that himself and companions were received by the king and people of Uwet in a very friendly manner. 'We asked the king,' he says, 'for accommodation for the night, as the rains were now frequent, and our boats incommodious. To this request he was sadly at a loss what to say. He had never before provided lodgings for makara; and he evidently thought that we would not be willing to put up with such accommodation as he could give us. Having satisfied him on this point, he immediately sent us to an empty house of one of his brothers, who, with his family, was at his farm; and here we stowed ourselves for the night. After some time the king sent for us to partake of food which he had prepared. We asked him to invite the people to a meeting in the evening in his yard, when we would speak God's word to them; and this he readily promised to do. Besides the principal village, there are two others smaller, each having its head; and in the evening we went to them, calling

on their chiefs, and addressing a few words to the people, who flocked after us into the chiefs' houses. After dark the king sent for us to address the meeting in his yard. A good number assembled, men and women. The wives of the chiefs do not seem to be shut up as they are in Calabar. This morning, before leaving, we had another public meeting, and repeated our visits and addresses at the other villages.' Mr. Goldie concludes his account of this visit by saying: 'We had in all twelve meetings. May the seed scattered not be lost.'¹

There is a loud call for additional missionaries to be sent to Calabar. Were the missionary band who are labouring in that field to be reinforced, new and promising stations would speedily be occupied. From exploratory voyages that have been made by the missionaries, it appears that the inhabitants of those districts that have been visited would gladly permit gospel labourers to be settled amongst them. Repeated instances have already occurred, in which the missionaries, on account of the fewness of their number, have been under the necessity of refusing to send christian teachers to places where the inhabitants have expressed a willingness to receive them. Let this reproach no longer exist. Let Christians in Britain strengthen the hands of those devoted men, who are labouring under a burning sun in the central portion of Africa. There is no part of the heathen world where gospel labourers are more needed, and there is no part of it where a freer access will be granted to them by the inhabitants.

The missionaries at Calabar have displayed a more than ordinary amount of heroism and of self-denial. They have had to contend with difficulties of no ordinary kind. They have laboured in a pestilential climate, and amongst a population steeped in pollution, and sunk in the very lowest depths of moral degradation. A large mass of the people are the slaves of slaves. The forms of religion scarcely exist amongst them. The forms of idolatry which they observe are of the most dis-

¹ This portion of the narrative closes with the year 1864.

gusting kind; and their social habits are characterized in a high degree by licentiousness and cruelty. The labours of the missionaries in this unpromising field have been attended with a considerable measure of success. Eighteen years have scarcely elapsed since the mission commenced. During that period several christian churches have been planted; and connected with these churches there is a fair proportion of native converts. Week-day and Sabbath schools have been established, in which several hundred children are receiving a christian education. The cruel practice of offering sacrifices for the dead has, in some of the districts, been abolished. The New Testament has been translated and printed in the Efik language; and the inhabitants are being taught to read it. The Old Testament is in the act of being translated. Where the missionaries have been labouring, a decided change to the better has taken place in the social habits of the people. They are gradually rising in the scale of civilisation, and are making progress in the acquisition of that knowledge which makes its possessors wise unto salvation. These are the fruits which the Calabar mission has already produced. They are fruits of the most gratifying description; and the church at home has good reason to thank God on account of them, and to take courage. Let the hands of the brethren who are toiling in that distant region be strengthened by fresh supplies of labourers being sent to them from time to time, and we may justly anticipate that the light of divine truth, which has begun to shine upon the villages that are scattered along the banks of the Calabar and the Cross rivers, and amidst the surrounding swamps, will continue to spread, until it has found its way into the very heart of central Africa, and shed its cheering influence on the many millions by whom the interior of Africa is peopled, and who are now sitting in darkness and in the region of the shadow of death.

VI. MISSIONS TO AFRICA.

CAFFRARIA.

THE mission to Caffraria did not originate with the United Presbyterian Church. It was commenced in 1821 by the Glasgow Missionary Society; and it was carried on under the superintendence of that society until the union took place, in 1847, between the United Secession and Relief Churches, when the stations connected with it were transferred to the Mission Board of the United Presbyterian Church. Funds to the amount of £2300, which had been collected by the Glasgow society, for behoof of the mission, were at the same time placed at the disposal of the united church. For some years previous to the transference of the mission, it was supported chiefly by funds collected from the Secession and Relief congregations. The Relief Church took a special interest in the mission, and exerted itself most liberally for its support.

The stations connected with the Glasgow Missionary Society, at the period of their transference to the United Presbyterian Church, were Chumie, Igquibigha, Fort Wiltshire, Ubankola, and Kirkwood; and the missionaries, who had the charge of those stations, were Messrs. Robert Niven and John F. Cumming, assisted by Miss Chalmers and several natives, as teachers. Mr. William Chalmers, a most active and efficient labourer, had been removed by death only a few months before the transference took place. When the United Presbyterian Church commenced their labours in Caffraria, the missionary

stations were suffering severely, in consequence of a war which had been carried on between the British and the Caffres. During the short period that the war lasted, the mission premises were destroyed, the people were scattered, and the missionaries were obliged to consult their safety by leaving for a season their stations. The state of Chumie—which had been one of the most flourishing of the stations—is thus described when the missionary returned and took possession at the end of the war: ‘Church, manse, school-houses, cottages, etc., were all burnt to the ground. The only apartment standing was a small kitchen, and the only piece of furniture which had escaped was a kitchen-table. The missionary’s library of 500 volumes was destroyed, burnt, or used as *wadding* for their guns. Types all melted. Every bit of iron useful in war carried away. In the small kitchen, which was without windows, he sheltered his head. On the kitchen table he lay for a bed. By day he walked amongst the rubbish, and devised what he would first do to build up the broken walls. His family was kindly invited to go to Glenthorn for a few weeks, that they might recruit their exhausted constitutions.’ Such were the disastrous circumstances in which the missionaries commenced their labours, after being placed under the superintendence of the United Presbyterian Church.

Mr. Cumming was stationed at Chumie, and Mr. Niven had the charge of Igquibigha. The mission buildings were repaired; and the people, who had been scattered by the war, returned to their homes, and pursued their accustomed employments. In the spring of 1848, Mr. Cumming had the pleasure of receiving into the communion of the church ten native converts. On the 11th of March, in the year now mentioned, the ordinance of baptism was administered to them; and Mr. Cumming was greatly encouraged by this fresh manifestation of divine grace. ‘It seems,’ he says, ‘as if the fragrance of heaven, in the midst of all the worldly occupations in which I am engaged, in rearing the ruined walls of the mission here, were still

breathing around. Long have we been sowing in tears; but, like the people on all sides, who are bringing in their harvest, we also, we trust, are bringing the first-fruits of a more glorious and a more abiding harvest. Though the beginnings are small, we trust the latter end will greatly increase.' . . . 'The forenoon was set apart for the dispensation of baptism. On entering the still dilapidated walls of the church, the mind was suddenly filled with the most solemnizing pleasure at the fulness of the assemblage, as well as the decorous appearance which was generally exhibited. Many were there who had thrown aside their usual filthy dresses, and were clothed out of the munificent gift of Dr. Harper's congregation to our mission. The unknown donors of these gifts of christian love cannot appreciate the influence which they have exercised upon the minds of this people. They shall know hereafter. A few of the most needy received gratuitously, while others purchased out of their deep poverty.' On the afternoon of the same day, the sacrament of the Lord's Supper was dispensed in the congregation of Chumie, when eighty-four members partook of the holy ordinance. Mr. Cumming was greatly encouraged in his labours, by beholding many of the natives awakened to a sense of their sinfulness. In the same year that the ten converts were received into the communion of the church, to whom a reference has now been made, we find him making the following entry in his journal: 'It is rejoicing my heart to see the Lord's presence in the midst of us. Persons that I knew as most unlikely to ask the way to Zion, are now coming to me bowed down with an overwhelming sense of their depravity. About twenty-two or twenty-three are on the list of inquirers, some of whom, I feel convinced, have passed from death to life.'

The state of affairs at Igquibigha was not so encouraging as at Chumie. The church at the former of these stations was re-organized by Mr. Niven in May 1848. Four converts were baptized by him in August, and the ordinance of the Lord's Supper was dispensed in September to fifteen communicants.

'The attendance of the heathen,' writes Mr. Niven, 'is fluctuating, and on Sabbath lamentably small for the population of the tribe. Seldom exceeding at present 120, often below it, save in the winter season, when it rose to nearly 200; because then there were neither crops, nor merry-makings, nor marriages, to compete with the outward gospel call.' The station at Igquibigha, though surrounded by a considerable population, was found not to be so eligible for missionary operations, on account of the want of water necessary for irrigation; and Mr. Niven removed from it, in the end of 1848, to a new station called Uniondale, situated amidst the Amatola mountains, on a main branch of the Keiskamma river. Igquibigha was left under the charge of two native teachers. Mr. Niven's prospects of success at Uniondale were good. His audience on Sabbath was at first small, but it gradually increased, and before the close of 1849 it averaged fully 100 persons. The attendance at the day school amounted to 50. A sudden stop was put to his labours, and a severe shock given to the mission, by the breaking out of a new and most disastrous war between the British and the Caffres.

On the 20th of October 1850, Sir Harry Smith, governor of the colony, arrived in Caffreland, and summoned the chiefs to appear before him at King William's Town, on the 26th of that month, 'to answer for their conduct, and to renew their allegiance to Her Majesty the Queen.' A considerable number of the chiefs obeyed the summons; but Sandilli, chief of the Gaikas, did not appear. A second summons was given, which he also disregarded; and on the 30th he was deposed from his rank as a chief. Another meeting took place at Fort Cox, on the 19th December, between Sir Harry and the chiefs. On this occasion the chiefs were accompanied by a large assemblage of their followers. They denied the charges that were brought against Sandilli, and requested permission to disprove them. Sir Harry refused to grant their request. He declared Sandilli an outlaw and a rebel, and set a price of £500 upon

his head. On the 24th of December, Colonel M'Kinnon marched 600 troops up the Keiskamma Glen, the lurking-place of Sandilli, without having any object in view, except making a demonstration. When the troops returned on the following day, some of the Caffres fired upon their rear, killing ten men and wounding several others. A general rising forthwith took place among the Gaikas.

Immediately before the breaking out of the war, the Rev. Henry Renton, of Kelso, was commissioned by the Mission Board in Scotland to visit the missionary stations in Caffreland, to examine into their state, and to make such suggestions as might be necessary for securing a still larger measure of success. Mr. Renton reached Chumie on the 22d of November, and on the 25th of the following month the war with the Caffres commenced. Chumie was situated in the very heart of the disturbed district; and when the war commenced, the lives of Mr. and Mrs. Renton, and of the mission families, were placed in great jeopardy. The following account, given by Mr. Renton, of the disastrous occurrences that took place on the day immediately after the demonstration made by Colonel M'Kinnon, is interesting: 'Next morning, Christmas, a splendid summer day. As we were at breakfast, about eight o'clock, Mr. Cumming came up to me, agitated with the tidings of the attack made upon the troops, and with the appalling addition, that at break of day an Englishman crossing the Chumie drift or ford near our station, had been pierced to death by assegais, by a body of Caffres lying in ambush there, who, on observing some of our people coming near, said, "These are school people; let them alone." While he was narrating this, up rode three mounted Cape Rifles, with a general notice to the district, and a private letter from Mr. Calderwood to myself, announcing the presence of danger, and the urgency of instant preparation. While they halted till I wrote a few lines, the ridge on the right side of our station, towards Fort Hare, was observed lined with red Caffres, who apparently separated into two

bands, the one proceeding westward and the other eastward. Here I may observe, that the Chumie or Gwali stands at the foot of the Chumie mountains, whose shaggy side of noble forest, tenanted still by baboons, and wolves, and leopards, and numerous other wild beasts and birds, here and there broken or surmounted by bold bare rock, rises precipitately 1700 feet, and extends from north to south about three miles, forming the background of the mission lands, and constituting, itself, one of the most picturesque, and prominent, and well-known points in Caffreland—its peak being about 3800 feet above the level of the sea. The station, which lies at the foot of the mountain on its eastern side, and comprises within its bounds all the grand portion of the hill and its magnificent forest, commands a fine view of the Amatola range, which begins to rise about six miles farther eastward; the Chumie river flowing nearly midway between, and forming the boundary line, since 1847, between the extended colony and the territory reserved for the red Caffres, within which are no European residents, save at the military posts and mission stations. Along this line on the colonial side, after last war, were planted, with a view to security, a number of military villages, in which discharged soldiers were encouraged to settle, by free grants of fine land, rations for the first year, supplies of seed corn and agricultural implements, and pensions to boot. Of these military villages, one, named Johannaberg, bordered our mission lands on the right in the direction of Alice; another, named Woburn, bordered them in front on the banks of the Chumie; and a third, named Auckland, lay to the left, up the river, about six miles distant.' . . . 'After the departure of the Cape Rifles on the morning mentioned, we had family worship. On rising from it, one of Mrs. Chalmers' boys exclaimed at the window, "There's Woburn on fire!" and looking in that direction, sure enough, from behind the rising ground which hid it from our view, the smoke was rising in such volumes as left no doubt on our minds of the fact. As we stood gazing, a

rider was observed from that quarter making for our station at full gallop. This turned out to be Stevenson, field-cornet of the district, who had gone the evening before from Johannaberg to spend Christmas eve with the superintendent, and told us that, as he was in the act of dressing, and the men were busy with preparation for a game at cricket, he heard the cry of, "The Caffres! the Caffres!" On running out, he saw a large party, it might be 100, some with guns and most with assegais, surrounding the village, and ere he had saddled and mounted his horse, he saw one man shot. He himself was pursued to almost within gunshot of the mission house; and his first remark to me was, "If it had not been for this station, I would this day have been a dead man." In a few hours, first one party, and then another, of Hottentot women arrived from Woburn, with some little children, having been spared by the Caffres and told to fly here.' . . . 'They were all taken into the church and supplied with food. Seventeen men had perished ere they left. Ten others subsequently shared the same fate. Not one male adult of that village escaped, and the houses were first plundered and then burnt.' The village of Johanna-berg shared the same fate as Woburn and Auckland; only some of the men escaped.

The result of the disastrous war—which commenced in the circumstances now described—was, that the mission stations were destroyed, the missionary operations were suspended, the converts were scattered, and Messrs. Cumming and Niven returned to this country. Mr. Renton finding that, by remaining in the country, he was only exposing himself to danger, without having it in his power to render any particular service to the mission, made preparations for his return. When he reached Grahamstown, on his way home, a most disgraceful scene took place. One of the newspapers in that town having published a statement, that Mr. Renton, along with the missionaries at Chumie and Philipton, had shown themselves hostile to the colonists, and had fomented a spirit of rebellion among

the native tribes, a mob collected, and repeatedly attacked the hotel in which Mr. and Mrs. Renton were lodged, behaving in a manner that was truly disgraceful. In the course of a day or two after this occurrence, a public meeting of the inhabitants was held, which Mr. Renton attended, and, by the manly and energetic manner in which he vindicated himself and the missionaries against the unfounded and calumnious charges which had been circulated concerning them, produced a favourable impression upon the audience. At Fort Elizabeth an attempt was made by a few malignant persons to raise a mob against him; but the attempt proved unsuccessful. When he reached Cape Town, a most cordial and gratifying reception was given him by the friends of religion in that city. 'Here,' he says, 'besides religious and benevolent men, were many who, from regard to the principles of public liberty, were ready to give me a public reception.' Mr. Renton was averse to any public demonstration being made. But in an evening party, privately called, of the friends of the London Missionary Society, and which was numerous attended, he gave an account of the events which had taken place, and refuted the charges which had been brought against the missionaries and some of the converts. After listening to Mr. Renton's statement, Mr. Birt, one of the London Society's missionaries, said: 'With reference to our worthy friend, Mr. Renton, it is most remarkable that he should have been shut up to enter the Kat River settlement, and been compelled to remain there, in that momentous crisis of its affairs. I think we should recognise it as a special providence that he should be able to help us, and to make such a statement as he has made to-night. Without any connection with the colony or with our Society, he came there comparatively a stranger, witnessed the whole affair, and now comes forward to testify the truth concerning it. Let us, then, as an auxiliary missionary society, lift up our hearts, and unite in thanking God for that gracious providence which has brought Mr. Renton here.'

Mr. Renton, on his return to Scotland, communicated much valuable information to the Board of Missions concerning the state of affairs in Caffreland; and the Board expressed themselves highly satisfied with the wisdom, and firmness, and dignity which their representative displayed, in circumstances that were peculiarly trying. The following is the minute, which they entered on their record, expressive of the sense which they entertained concerning the value of the service which he had performed: 'The committee having heard the important, deeply interesting, and graphic details with which Mr. Renton has just favoured them, welcome cordially his safe return from Caffraria; tender to him their warmest thanks for the able, dignified, impartial, and energetic manner in which, so far as circumstances permitted, he discharged, as their commissioner, the onerous and delicate duties with which he was entrusted; regard it as a providential circumstance that he was in Caffreland at the breaking out of the war, to direct the movements of the missionaries, and to gather such information as will greatly assist the Board in forming a judgment as to what should be done with the mission; and feel specially thankful to God for having preserved him and his partner, amid the strange and unexpected dangers to which they have been exposed; for having enabled him, in circumstances eminently perilous and trying, to conduct himself in a manner creditable to himself as a minister of the gospel of peace, and honourable to the church that deputed him; and for having granted him so many opportunities for acquiring a knowledge of the state of affairs in the colony, that will be of great use to the friends of truth, of liberty, and of social order, in directing future missionary operations among the Caffre tribes.'

The prospects of the Caffrarian mission had now become exceedingly gloomy. The war, after having been carried on during the long period of twenty-seven months, ended in the unconditional submission of Sandilli, and of the chiefs who were associated with him. The Gaika tribes, among whom the

missionaries had chiefly laboured, were driven from their home amid the Amatola mountains, and their lands were forfeited to the crown, to be disposed of according to Her Majesty's pleasure. The mission premises at all the stations were laid in ruins. The converts were scattered by the war; and Messrs. Niven and Cumming had returned to this country.

It was a matter of grave consideration for the Mission Board to determine, in these circumstances, what course of conduct they ought to pursue. The question which they were called upon to consider was, Whether the mission ought to be given up as hopeless, or an attempt be made to revive it. This latter course was the one which, after 'prayerful deliberation, they resolved to adopt. They agreed to send out Mr. Niven to Caffreland, to collect information concerning the state of the tribes, and to make inquiry as to the prospect of success in recommencing the mission amongst them, in the new circumstances in which they were placed. In the meantime, his family was to remain in this country. It was further agreed, that Mr. Cumming should be sent back to Caffreland, where his family still continued, and that he should have a year's salary given him, 'with the understanding, that if a favourable opening for the resumption of the mission, or such a field of labour as they consider he may occupy, do not by that period present itself, his connection with the Mission Board will then terminate.'

Messrs. Niven and Cumming reached Africa on the 10th of October 1853. Mr. Niven, in fulfilment of the commission assigned him, had two interviews with the governor; and from him he learned, that Government had come to the resolution not to allow Chumie, Uniondale, and Igquibigha to be again occupied as mission stations; that the Gaikas had been expelled from the Amatolas, and located in a district near the Great Kei river; and that no Caffres were to be permitted, for the future, to settle within the colonial line. Mr. Niven also visited Sandilli, the chief of the Gaikas, and found that he was not at present disposed to receive missionaries, being very much dis-

satisfied with the new settlement which had been marked out for him by the Government. Mr. Niven returned to Scotland in the summer of 1854; and, soon after his return, he commenced missionary labour in the neighbourhood of Glasgow, circumstances rendering it inexpedient for him again to visit Caffreland.

Mr. Cumming, on his return to Africa, took up his abode at Glenthorn, which, since the breaking up of the mission, had been the home of his family. At this place a small church was formed, consisting of seventeen members and eight adherents, chiefly whites. Among this little flock did Mr. Cumming labour; and so highly did they appreciate his services, that they sent a petition to the Mission Board, craving that he might be permitted to remain with them, and stating, that though they might not be able to make up a sufficient sum, 'they would contribute to the utmost of their ability for his support.' His heart was set on getting the mission among the Gaikas re-established. With a view to this, he paid a visit to Sandilli, their chief, and the reception which he met with from the chieftain was highly favourable. Sandilli was in a better mood than when Mr. Niven visited him. Mr. Cumming thus describes the interview which he had with the ruler of the Caffres: 'The great chief was seated on a skin near to the kraal, with his dirty blanket around him. He had been informed of our arrival, and seemed highly gratified with the object of our visit. He said, that though he had withheld his official word from others, it was only for the purpose of giving it to me personally. Difficulties had prevented the resumption of the school on a former occasion; and he was afraid, that unless he acted as he now did, it might be prevented again. The school was, in his estimation, a blessing to his people. His counsellors had long ago given their consent, and it was not necessary to call them again. He cheerfully gave his consent to his old teacher, and to his own people of the school, but he would not do so to strangers. The country was before

us ; we might choose what spot we pleased, with one condition only, viz., that we should not bring cattle from the infected districts, as the lung-sickness had not entered his country.'

Mr. Cumming, having thus obtained permission to recommence the mission in any part of Sandilli's country that might be deemed most eligible, selected for the new station a piece of land situated on the Emgwali, a river, in the bed of which there flowed a fine stream of water. Application was made to Government, to sanction the formation of a missionary settlement at this place. After some delay, the following communication was received by Mr. Cumming, announcing the sanction of Government, and the conditions on which it was granted: '*Fort Murray, 5th October 1856.*—Sir,—I have the honour to acquaint you that his excellency the High Commissioner has been pleased to sanction the establishment of a mission in Sandilli's country, as proposed by you, provided it may be placed at such a distance from the other missions already established in that district as not injuriously to interfere with them. I annex a memorandum of the terms upon which Her Majesty's Government approve of the establishment of missions in Caffraria.' The following are the conditions referred to in the preceding note:

'My instructions direct me to make known to all missionaries and others, who think fit to sojourn beyond the colonial boundary, that they must make their own bargain with the chiefs with whom they have to deal, and calculate their own risks ; and that they must not lay claim to any support or indemnification from the British Government to any stipulations to support missionaries or others, which may give them undue influence, either as regards their pious callings or private speculations. Outrages and unprovoked breach of hospitality might possibly call for interference in the way of advice, or offers of mediation ; but these must be unaccompanied by any menace ; for a threat, if unavailing, must involve its enforcement. The course to be pursued, therefore, should be for the

missionary to make his own arrangement with the chiefs, who, if willing to receive him, and make a suitable provision for his dwelling, church, school, and garden, and other similar arrangements, and should the missionary choose to run all risks, any bargain so entered into, on being duly reported by both parties to the chief commissioner, will be registered by him. But a missionary must not be forced upon a Caffre chief in the land allotted to him; neither can any of the lands, so allotted, be taken away from the chief, to be appropriated to missionary purposes without his consent. Neither can a missionary, undertaking the task, be allowed territorial supremacy, or "*imperium in imperio*," with the chief's allotted lands; conciliation and disinterested teaching must be the means of maintaining his position, and the respect and affection of the chief and his people; but Government will not force a mission station on a chief where it may be obnoxious to him, for such an attempt would not only prove abortive, but mischievous.'

At the period when Mr. Cumming was making these arrangements, the Caffres, through their own folly, were visited with a sad calamity. They lent a credulous ear to an impostor, one of their own prophets, of the name of Umlakazu, who professed to hold communication, by means of his daughter, with the invisible world. This person delivered to them a message from the powers of the unseen world, to the effect that they were to destroy their cattle, consume their corn, leave their fields uncultivated, and sweep their houses clean, and that their ancestors would in due time rise from the dead, and dwell with them in the houses thus prepared. It was further announced to them, that cattle, more numerous and beautiful than those they slaughtered, would rise from the ground and occupy their folds, and that corn would spring spontaneously from the earth; and they would live a happy life with their ancestors, blessed with the enjoyment of corn and cattle that would never perish. They would also get the desire of their heart gratified in the total destruction of the whites. These pre-

dictions were credited by the great mass of the people. Kreili, the paramount chief of Caffraria, and the other chiefs, set the example of yielding obedience to the false prophet. The cattle were destroyed, the corn was consumed, and the fields were left uncultivated, in the foolish expectation that a miraculous supply of food would be provided. The consequences were most disastrous. The people, after having destroyed their property, and neglected the cultivation of their fields, waited in vain for the fulfilment of the prophecy. A famine ensued, in which there was a lamentable deficiency of the necessaries of life. Multitudes were obliged to leave their homes, and to seek for a subsistence, by performing menial service within the colony. Crowds might be seen wandering through the desolate fields, digging for roots in order to preserve life; while, in certain cases, parents were driven to the horrible necessity of devouring the flesh of their children. Sir George Grey, in a speech which he made at the opening of the Cape parliament, remarks: 'So complete was the state of destitution to which the followers of the prophet had reduced themselves, that one of the greatest chiefs, who had formerly owned immense herds of cattle, had not a single head left; none of the greatest chiefs had preserved more than three or four; one of the leading chiefs had been obliged to work upon the roads; whilst in many parts, the country was covered throughout the day by crowds of women and children digging for wild roots, as the only means of subsistence left them. Bands of marauders soon collected together, and began to attempt pillage indiscriminately, either upon Europeans or on their unbelieving countrymen.' . . . 'Wisely used,' adds the Governor, 'the existing crisis may produce permanent advantages for the whole of South Africa. A restless nation, who for years has harassed the frontier, may now to a great extent be changed into useful labourers. Those who have hitherto destroyed the resources of the colony, whenever they appeared about to expand, may now be made the means of giving to these resources, by their industry, a greater develop-

ment than they have ever hitherto attained. The influence of the chiefs for evil having to a great extent been swept away, there is now a greater hope than at any former period, that civilisation and Christianity may be successfully introduced among the Caffre race.'

Two missionaries were sent out in 1857 to occupy the station at Emgwali, namely, Mr. Robert Johnston and Mr. Tiyo Soga. Mr. Johnston's connection with the mission was of short duration. About two years after his arrival in Africa, he received a call from a congregation in Grahamstown, and, having accepted of it, his connection with the mission was dissolved. Mr. Soga, the other missionary now mentioned, has proved himself a most efficient and successful labourer in the mission field. He was the son of a Caffre chief; and having given early indication of his being possessed of good natural talents, he was sent while a boy, by the late Mr. Chalmers, to Scotland, that he might receive such an education as would fit him for being a teacher of his countrymen. During his stay in this country, he connected himself with the United Presbyterian Church, and received baptism from the Rev. Dr. Anderson, of John Street Church, Glasgow; and, at the end of eighteen months, he was sent back to Caffraria, to be employed, in the meantime, as a native teacher. It was afterwards resolved that he should receive a regular college education, and pass through the usual course of study at the Theological Hall, with a view to his being employed as one of the Synod's missionaries. For this purpose he returned to Scotland; and having completed his studies to the entire satisfaction of those under whose superintendence he was placed, he was licensed and ordained; and in a crowded meeting, held in Bristo Street Church, Edinburgh, on the 3d of February 1857, he was solemnly set apart to the work of missions, along with several other missionaries who were destined to labour in various quarters of the globe. The minister who addressed the missionaries on that occasion (the Rev. George Johnston, D.D.) took special notice of Mr. Soga, and

addressed him in the following appropriate terms : ' You do not make, in one sense, the same sacrifice as your other brethren do. You are going home to your fatherland, and to the tents of your own people. You came amongst us as a stranger, with your heart filled with love to God. You have studied in our college and in our hall, in order to prepare yourself for the great and glorious work of the ministry; and your career through our college and hall has been most honourable to yourself, which I am sure your fellow-students are ready to testify. Now that you are about to return to your own land, to proclaim the unsearchable riches of Christ to your countrymen, I am sure that every heart in this assembly is beating with the deepest interest towards you, and sending up the earnest prayer in your behalf, that you may secure the hearts of your countrymen; that you may be the means of converting thousands of them to the faith of the gospel; that you may be honoured to be the founder of an enduring and prospering church in Caffraria; and that generations yet unborn may arise and pronounce the name of Tiyo Soga with blessings on his head.'

The reception which Mr. Soga met with on his return to Africa was most gratifying; and an impression was produced by his preaching, that was highly favourable to the success of the mission.

When the Caffres listened to the preaching of Mr. Soga, and when they beheld him occupying the position which they had been accustomed to view as the exclusive monopoly and privilege of the white man, they were filled with wonder and astonishment. 'They looked upon poor me,' says Mr. Soga, 'as an extraordinary personage, who had bridged over the apparently impassable gulf, fixed between their degraded condition and that of their pre-eminently distinguished white neighbours. But I could not but adore, on their behalf and mine, the grace of that gospel which has come not only to proclaim liberty to the captives, and the opening of the prison to them that are (spiritually) bound, but also to elevate and enlighten, and to remove all the

barriers that have interposed between man and man, by uniting all in the bonds of a common brotherhood. Can it be that, as a people, we are doomed to remain for ever in that degraded state in which we are so deeply and so generally sunk? God is no respecter of nations and peoples. Surely, then, the time of favour to poor, benighted, and despised Africa is yet to be!

Messrs. Soga and Johnston commenced their labours at the Emgwali in September 1857. 'It was with no ordinary feelings of joy and gratitude,' says Mr. Soga, 'that we saw ourselves in the place towards which, ever since we left Scotland, our eyes had been directed. To us it had been the land of promise, and our arrival at it was something like taking possession of our inheritance. To the Caffres, Emgwali is a land of milk and corn; and certainly, to our eyes, it gave the promise of abundance of the good things of this life. The position selected for the site of the station commands an extensive view of the whole valley; and the place, though devoid of wood, is by no means unpleasant to the eye.' A number of the converts, who had been driven by the war from Chumie, Igquibigha, and Uniondale, and who had found a temporary home at Peeltown, took up their abode at this place. Sod-houses were erected for the accommodation of the missionaries; and a church, formed of the same material, and capable of containing 200 persons, was prepared for the use of worshippers. Sandilli, the Gaika chief, paid a visit of welcome to the missionaries, and requested that they would take his sons under their charge and educate them. On the second Sabbath of April 1858, the ordinance of the Lord's Supper was dispensed for the first time at this station. About forty persons sat down at the table of the Lord, including the mission families and those who had formerly been in communion. The circumstances in which the ordinance was dispensed rendered the scene peculiarly solemn and impressive. 'I saw,' says Mr. Soga, 'many an eye bathed in tears, and many a strong frame shaking and trembling, from the intensity of mental emotion.' The week-day schools connected with the

station had an average attendance of seventy scholars, and the Sabbath school was attended by a still greater number.

The congregation continued to increase until the place of worship became too small, and an enlargement of it was rendered necessary. The following brief notices, given by Mr. Soga, of the attendance during the latter months of the year 1859, show the deep interest that was excited among the people by his ministry: '*September 4th.*—A very crowded house both morning and afternoon; a good number of heathen Fingoes and Caffres present. It was an interesting and encouraging sight. Our chapel is too small. Their attending just now, in winter, is a good omen of their attending in summer, when they are merry and have plenty. *Lord's day, September 16th.*—Another splendid day in attendance. No room at all; some had to stand outside. A good company of young people from the Fingoes, three miles off. It was altogether a happy, joyful, encouraging day. *Lord's day, November 6th.*—Fine day; large house. In truth, the church, though now enlarged, and capable of holding 280 persons, is too small to take in all who come when the day is good. *Lord's day, December 3d.*—A beautiful day. Witnessed a fine sight—a company of people, some dressed, and some in their blankets, making their way towards the house of God from the Bolo and the head of the Cwengewana. The house was crowded to excess, and some could not get in with all the economy of room I could make.' Previous to this period, Mr. Johnston had renounced his connection with the mission, as above stated, and Mr. Soga was the sole labourer at the Emgwali.

Mr. Cumming, after his return to Africa, took charge of the station at Glenthorn, in Cape Colony. Here he had three congregations under his charge—one of Caffres, another of Hottentots, and a third of English; and his labours, especially among the Caffres, appear to have been attended with a considerable measure of success. Writing in the month of December 1860, he mentions that the people under his charge were giving decided indications of a work of grace carrying on amongst

them. 'In this quarter,' he says, 'there has been a little clear shining after rain. Shortly after the last eight Caffres mentioned in my previous letter were admitted into the church, a goodly number of young and old came forward seeking the Lord. Of the old, some had lived more or less within the sound of the gospel in this place for twenty years, and were most unlikely characters to be roused from their lethargy. They are now hopeful, and excite the language of surprise: What hath God wrought? Of the young, some are of a more tender age than any I have been accustomed to see exhibiting such a desire. Their knowledge of christian doctrine is, however, much greater than that of the old. As they came forward, it was not deemed expedient to introduce them into my catechumen class at once. They were placed under the superintendence of the elders until tried;—the most promising should be selected, and brought more particularly under my care.'

Mr. Cumming was greatly encouraged in his labours by beholding a number, both of the Caffres and Hottentots, coming forward and making a public profession of their faith. In a communication dated 6th June 1862, and addressed to the secretary of the Board of Missions, he says: 'I had intended to have written to you previous to my journey to the seaside, but could not manage to accomplish it. My object was to mention that, on the immediately preceding sacramental occasion, I had admitted thirteen new members to the table of the Lord, who had recently been baptized by myself. Most of these were the fruits of that awakening which took place during the course of the preceding year. One thing which tended to mark this admission, was the circumstance that five of the number belonged to one and the same family. There were the aged mother, the eldest son and his wife, and the second son and his sister. There are not more intelligent men in my congregation than these two men. They, together with their sister, had learned to read the Testament ere they entered the inquirers' class. The devout spirit which they all exhibit is

exceedingly pleasing; and if it pleased the Lord to continue them in this neighbourhood, I would consider my hands well supported by the eldest being added to my very small session. On the above occasion the Lord's table was surrounded by a number of communicants, more numerous than I ever beheld upon any former occasion. While this is gratifying, I am by no means insensible of very many imperfections that attach themselves to my charge, which I would fain wish to see remedied. But I must suit myself to circumstances, and endeavour to do the best I can. I cannot, however, but feel amazed and humbled, that, in spite of many disadvantages, the Lord still continues to prosper my labours here. Since my return from the Emgwali, I have admitted seven to my catechumen class of Caffres, besides six on a former occasion. This week five Hottentot women have been added to a separate class of the same kind kept for that people. It seems strange to see persons, whom we might style respectable for position, coming forward and declaring that they have mingled hitherto with christian society, and yet have never been baptized. It is not surprising to hear Caffres say so; but certainly it is very different when those who have attained to a very considerable degree the habits of civilised life express themselves in this manner. May the Lord give grace and wisdom as responsibilities increase.'

On the 4th of December 1860, Mr. John Aitken Chalmers was ordained by the presbytery of Glasgow, with a view to missionary labour in British Caffraria; and in the month of August, in the following year, he sailed for his destination, along with Mrs. Chalmers, a daughter of Professor Lindsay of Glasgow. The Ladies' Caffrarian Society, Glasgow, sent out, along with Mr. and Mrs. Chalmers, Miss Ogilvie, to teach a female school, and to train up the Caffre girls in habits of industry. Mr. Chalmers was born in Africa, being the son of the Rev. William Chalmers, who laboured so long and so successfully at the Chumie. He was acquainted with the Caffre

language, had received an excellent education in this country, and was in every respect well qualified for the work in which he was about to engage. After an absence of eleven years, he arrived in Africa in October 1861 ; and, after spending a short time with his mother, who was still living at the Chumie, he reached the Emgwali in the end of November. 'When I reached this,' he says, 'I received a hearty welcome from Mr. Soga, and my father's flock. Death has made great inroads among the Chumie people ; there are many familiar faces I cannot find ; many of the good old people belong to a generation that has passed ; they have dropped silently into the grave to make way for others. Let us hope that they have been translated to that blissful region, where the wicked cease from troubling, and where the weary are at rest.' . . . 'The first Sabbath I spent here was a delightful one, a day that will linger long in my memory. It was the day fixed for the observance of the solemn ordinance of the Lord's Supper. The communion table is the place where Christians meet and part on earth ; and it is a good thing that it is so, for it reminds us ever that we are not denizens of earth, but candidates for eternity—that we are but pilgrims here below. The last Sabbath I spent in Scotland, I sat down at the communion table of Cathedral Street church, Glasgow ; the first Sabbath I spent at the Emgwali, it was my privilege to commemorate the death and resurrection of our ascended Saviour, and therefore I say that it was a happy day to me.'

Soon after the commencement of his labours at Emgwali, Mr. Chalmers met with a severe trial by the unexpected removal of his beloved partner. After having given birth to a child, she fevered and died. She was an amiable and accomplished person ; and left behind her an excellent character for piety and devotedness to the cause of Christ. Her early and untimely death made a sad blank in the little mission band at Emgwali, and was sincerely mourned by the native population among whom she had taken up her residence.

The increase of the congregation at Emgwali rendered it necessary that a new place of worship should be erected. This was accomplished through the indefatigable labours of Mr. Soga. A substantial brick building, capable of holding between 600 and 700 persons, and costing upwards of £1400, was opened for public worship on the 15th of June 1862. Of this sum £600 was raised within the colony. Liberal help towards the building was sent from this country; and upwards of £300 remained, in the form of debt, after the edifice was completed. On the Sabbath, when the church was opened, there were four public services: two of these were conducted in the Caffre language, one in English, and another in Dutch. 'Native Christians came from distances of twenty, thirty, and sixty miles. And in order to provide for their refreshment, our Emgwali people, and the heathen chiefs and councillors of seven districts, to which our evangelistic labours extend, contributed fifty-four slaughtered animals, chiefly goats and sheep, and also about £12 to purchase coffee, and sugar, and bread. We had to do this to be good hosts. On the Sabbath the church was filled by native Christians, the day being unfortunately too cold and windy to enable the heathen Caffres and Fingoes to come out. It was mid-winter.'

On the Wednesday immediately following the opening of the church, a series of public services was held for the purpose of celebrating the occasion; suitable addresses were delivered by brethren belonging to other denominations. The meeting in the evening was peculiarly interesting, on account of the Caffres expressing their sentiments, and stirring up one another to make contributions for the liquidating of the debt. Some gave £1, some gave 15s., some gave 10s., and some offered the donation of a he-goat. The subscriptions, including the collection, amounted to £180; which sum was applied to the reduction of the debt. Mr. Soga felt much gratified at the result of his labours, in having been instrumental in rearing, what was pronounced to be 'the most com-

modious and substantial, and the neatest native church in British Caffraria.'

In close vicinity to the church, which was opened in such auspicious circumstances, a comfortable manse was erected for the accommodation of Mr. Soga and family; and everything connected with the station at Emgwali indicated that it was in a healthy and flourishing condition. A large and an attentive audience was found every Sabbath in the place of worship, and there was added daily to the church of such as should be saved. At the dispensation of the ordinance of the Lord's Supper, in the beginning of 1864, no fewer than 20 persons were received into the fellowship of the church; and 17 of these were converts from heathenism. Referring to this addition to the fellowship of the church, Mr. Soga says: 'Since the founding of this station we have had no Sabbath-day like that of yesterday, upon which our quarterly communion fell to be celebrated. In the number, the christian attainments, and the good promise for the future, of the persons admitted into church fellowship on this day, the Lord gave us to see, that although we long for greater manifestations of his saving power among us, yet his work is not standing still. How delightful it is to missionaries to know that their labours are not in vain in the Lord—that Christ is not only preached, but that souls are saved! Yes, *souls saved*. There are not a few of those solemn sable countenances, who sat with us around the table of the Lord for the first time yesterday, concerning whom we firmly believe, that they are the children of God by faith in Christ Jesus.' Mr. Soga adds, that the membership of the church at this period amounted to 164.

Hitherto, since the period of Mr. Chalmers' arrival in the country, he had laboured along with Mr. Soga at the Emgwali. But it was now deemed expedient that a new station should be commenced by Mr. Chalmers, so that the benefits of the mission might be more widely extended among the Caffres. The locality fixed upon for this purpose was the Upper Thomas

River, the largest tributary of the Kei, and about 25 miles west of the Emgwali. In this district the Gaika Caffres were permanently located by the Government; and it was calculated that, within a circuit of ten miles, it included a population of 4000. It was among this tribe of Caffres that Mr. Chalmers' father had formerly laboured. Permission being given by Government to commence a station in this district, and a suitable piece of ground being assigned for the benefit of the mission, it was considered proper that a formal introduction should take place of Mr. Chalmers to the chiefs and people, with the view of obtaining their consent to the proposed mission. The necessary arrangements being made, Mr. Chalmers was formally introduced to the Gaika chiefs and to their people on the 29th of January 1864. The two principal chiefs were Oba and Fyn, sons of Tyali, who were accompanied on the occasion by a goodly number of the natives. Mr. Chalmers was accompanied by Mr. Soga, Mr. Charles Brownlee, Gaika commissioner, by Dukwani and Tobi (two elders), and by other attendants. After the two parties had met, and the usual friendly salutations had passed between them, Mr. Brownlee stood up, and addressing Oba in the Caffre language, said: 'What I have come to do, son of Tyali, does not require many words, and yet it is a great thing. I have come to commend to your care this young man, the son of the teacher of your tribe formerly, who died and lies buried with your father at the Chumie. God has put it into his heart to follow the footsteps of his father, to come and teach the gospel to the children of Amaxosa. Well have you done, then, to be here this day with your people. What teachers have come to do, you know. Great, then, is the thing that has come to your people. This thing (the gospel) to them is a boon, though lately come, comparatively, to you Caffres; yet it was in existence, it was being preached, it was being received by others before you and I were born. Happy shall your people be, if they receive it. I commend, then, the teacher who has brought this word to you

this day. Your father and his father respected each other, and treated each other well. Know him, then, as your father knew his father. You are yourself aware that Tyali was no enemy to the word of God. He put no hindrances in the way of his people's becoming Christians. It is not unreasonable to expect this of you at least. Here, then, is your teacher with you. I now leave him.'

Oba, after consulting with his brother Fyn, made the following reply: 'The sons of Tyali and Mayoma return thee thanks, son of Buluneli (Caffre for Brownlee), for giving them a trust, a responsible trust. Tyali and Chemese (Mr. Chalmers) were buried together. It is well that his son should be here in the place of his father. When Chemese loved to come and teach the Caffres, he sent his word to Tyali, and said, I want to come. Tyali said, Come and be my father. He came; they lived together; they cultivated gardens on the same plains, and worshipped together in the church. But there is a point of some importance to my executing well the trust you have imposed on us. How am I to look well after the son of Chemese? The son of Tyali should be near him. I live beyond these mountains of the Thomas River. Fyn is also far. My father lived near the station, among his people. I want to do as he did, to go to the house of God on Sunday with my people. For bringing the teacher I thank thee. On the one hand he is a father, and on the other he is a brother. But I want to be near him.'

The request contained in the concluding part of Oba's address was one with which Mr. Brownlee could not comply. Mr. Soga observes concerning it: 'To sanction the change which the chief desired, belonged only to Government; and it was very unlikely they would approve of it. It was a political advantage which the chief sought for himself and his tribe, from the planting of the station in a locality chiefly inhabited by his people. The chief, however, soon saw that the two things that differed—the measures of Government, and the

bringing of the gospel among them—must not be confounded, and he gave up the point. He closed by saying, ‘ You have brought the teacher to the sons of Tyali. This is well. Their respective fathers, now dead, treated each other well. My only regret is, that the son of Tyali is far from him. I give him to the special charge of four of my councillors, who are nearer to him than I am: to Kaka, the son of Gcaza; to Geweke, the son of Potwana; to Sonku, the son of Majija; to Bulani, the son of Mabombo.’ At the conclusion of Oba’s address, his brother Fyn, and the other chiefs, expressed their willingness to receive Mr. Chalmers as their teacher. Mr. Soga then addressed the meeting; and Mr. Chalmers returned thanks to the chiefs and people for the cordial reception which they had given him. The meeting then broke up.

On the 8th of February Mr. Chalmers left the Emgwali, and took up his residence at the new station, on the Thomas River. The name ‘ Henderson ’ has been given to this station, in honour of that large-hearted and benevolent friend of missions, John Henderson, Esq. of Park. Mr. Chalmers was accompanied by Tobi, one of the Emgwali elders, who is to act as an evangelist, and whom the Mission Board has recognised as one of its agents. ‘ Tobi,’ says Mr. Soga, ‘ is a man of tried christian worth and devotedness, and has long been an efficient superintendent of the Sabbath school. His family, consisting of more than nine persons, accompanied him. Connected with the Henderson station on the Upper Thomas River, Mr. Chalmers commenced an out-station, about fifteen miles distant, at the Lower Thomas River. To this out-station he gave the name of Somerville, in honour of the respected foreign secretary of the Board of Missions; and Bacela, an approved elder, laboured at it as an evangelist.

The period since Mr. Chalmers commenced his labours at Henderson has been so short, that he can scarcely be expected as yet to have reaped any fruit. He is, however, not altogether without symptoms of good being accomplished by his labours.

Mr. John Sclater, a native of Orkney, sailed from London on the 19th of July 1864, as a missionary for Caffraria. He was accompanied by his sister, Miss Sclater, who goes out as a female teacher. They arrived in Algoa Bay on the 9th of October. The hands of the brethren in Caffraria will be strengthened by the acquisition of such a fellow-labourer as Mr. Sclater. In a letter, giving notice of his arrival, he says: 'That Mary and I shall like the country, I have little doubt. We are delighted with what we have seen of it as yet; and with reference to the future, are very hopeful. But after all, it does not behove us to be much concerned about the attractiveness of this country. We have been sent here to do a great work; and how straitened should we feel until it is accomplished!'

The Caffrarian mission has been honoured of God to confer substantial benefits upon the trodden-down and much-injured Caffres. Though it has met with repeated and severe checks, by means of the desolating wars that have been carried on with that people, it is pleasing to know, that at present it is in a prosperous condition. At the close of last year¹ it had, in connection with it, four regularly ordained missionaries, several native teachers, 289 members, 800 hearers, and 300 children, under religious training. In a recently published letter, the Rev. Dr. Duff informs us, that in passing through Africa, on his way home from India to Scotland, he turned purposely aside to visit the Caffrarian mission of the United Presbyterian Church; and he bears the following emphatic testimony in its favour. Referring to the visit which he paid to Mr. Soga at the Emgwali station, he says: 'If the members of the United Presbyterian Church at home could only witness with their own eyes, and hear with their own ears, what I was privileged to witness and to hear on that day, I am confident they would feel that, had they spent ten times the amount of pecuniary means on that mission which they have done, they would have been more than amply recompensed. I am bound to add, that

¹ The narrative of this mission is brought down to the year 1865.

throughout the whole of South Africa, I found no mission station conducted in a more orderly, vigorous, systematic way, than that of my admirable friend and brother, the Rev. Tiy Soga, the native Caffre ordained minister of the Emgwali. Referring to Mr. Chalmers, who had previously been associated with Mr. Soga at the Emgwali, he says: 'In order to extend the mission, he left the Emgwali, and fixed on another station about a day's journey to the north, in a region of hitherto unbroken heathenism. Severely afflicted by the loss of his partner in life, he proved his devotedness by proceeding to this outlandish station *alone*, and actually taking up his abode in a wretched *Caffre hut*. It is a grand field on which he has thus heroically planted the standard of the cross, though one encompassed with prodigious difficulties. Surely he will not be allowed long to labour there *alone*. At all events, he will not surely be long allowed to peril his precious life by the discomforts of a Caffre hut for his dwelling, and the imperfect shade of a thorny tree for his church. He is truly a noble labourer—pious, earnest, devoted, self-denying, and indefatigable; and thoroughly acquainted with the native language, manners, habits, and usages. Such a labourer is beyond all price. All the "golden sands" down which "roll Afric's sunny fountains," could not produce his like.'

Such a testimony, proceeding from one who has himself been a distinguished labourer in the missionary field, is peculiarly valuable, and holds out great encouragement to the United Presbyterian Church to persevere in the noble enterprise in which it is now engaged, of diffusing the blessings of the gospel among the numerous tribes that inhabit the plains and deserts of Africa.

VII.

MISSIONS TO INDIA.

THE Sepoy revolt in India, and the stirring events to which it gave rise, excited a wide-spread and painful interest in all classes throughout the British empire. The new arrangements that were made with regard to the government of India, after the suppression of the revolt, afforded facilities that did not previously exist, for diffusing the knowledge of the gospel amongst the myriads of human beings that are placed under British sway in that eastern portion of the globe. Reflecting men justly considered that, in the events which had taken place, a loud call was given to make increased effort, with a view to bring to the knowledge of the truth the teeming population that had now become our fellow-subjects in India. The United Presbyterian Church has come forward to bear a part, along with their brethren of other denominations, in this work of benevolence.

The subject of a mission to India was first brought under the notice of the United Presbyterian Synod, at their meeting in May 1858, by overtures that were laid upon their table from the presbyteries of Edinburgh, Glasgow, and Kelso. The Mission Board had the subject previously under consideration, in consequence of a motion submitted to them by John Henderson, Esq. of Park; and a minute had been prepared by them to the following effect: 'That they are deeply impressed with the conviction, that in view of the recent events in India, there

is a loud call on all the friends of the Redeemer to come forward and take part in the evangelization of that mighty empire; that it is greatly to be desired that the United Presbyterian Church would unite with other christian denominations in this country, in giving the gospel to the many millions of our heathen fellow-countrymen in India, and in this way imparting peace, contentment, and prosperity to that great and important country; and that, as the only obstacle that stands in the way of the church's engaging in this work, is the consideration, that the expenditure for foreign missions already exceeds the income by fully £1300 a year, they recommend, subject to the approval of the Synod, that an appeal be made to the church on this subject; that if, in reply to that appeal, funds shall be obtained or guaranteed which, without interfering with the growing claims of our present foreign missions, shall offer security for the sending forth and the sustaining of at least four missionaries for five years, measures be then taken for ascertaining in what part of India a mission may be most advantageously begun.'

In the course of a few days a guarantee fund, amounting to £7455, was raised by the friends of the mission; and the Synod unanimously adopted the following resolution: 'The Synod cordially approve of the object contemplated by the overtures and of the minute of the Mission Board; express their gratification with the liberality manifested by the contributions already made to the guarantee fund; and remit the subject to the Mission Board, with power to undertake a mission to India; and further, authorize the Board to send deputations to our congregations, to deepen their interest in the missions which the Synod has already undertaken, and to call forth the energies of the church more fully in their support, as well as in the support of the new mission.'

The Board examined with much care the claims of various districts in India, in order to ascertain what would be the most suitable field for the church to occupy. They were desirous that the field occupied by them should be easy of

access, central, inhabited by a brave and manly race, healthy, and that it should not be pre-occupied by the missionaries of any other religious denomination. After an extensive correspondence, carried on with individuals who were well qualified to give information on the subject, they selected as the field of missionary operation, Ajmere, including Mairwara, in Rajpootana. In fixing upon this district as the scene of labour, the Board says: 'It is an extremely gratifying circumstance, that the communications which they have had from persons who have been long resident in India, concur in representing this province as being, in respect to locality, climate, and people the most important vacant missionary field that could have been chosen.'

Rajpootana is an extensive region in the north-west of India, containing a population, it is said, of seventeen millions. Its inhabitants are described as being energetic, brave, and manly. It is divided into a number of states, the greater part of which are subject to native princes, who are in alliance with the British, and who are controlled by them in their political affairs. The districts of Ajmere and Mairwara were ceded to the British in 1818, and since that period have been completely under British rule. They contain in them a population of about 350,000. Ajmere is the principal town of the district of that name; and in 1830, contained 25,000 inhabitants. Beawr is the place in the Mairwara district where the Mair battalion with British officers is located; and it is close to Nya Nuggur, a town of 6000 inhabitants. The plan of operation laid down by the Board of Missions, was to occupy these two towns with the first missionaries whom they sent to India, and it was resolved that Beawr should be occupied in the first place.

The two individuals who first offered their services for missionary labour in India, were Messrs. Williamson Shoolbred and Thomas Blair Steele. The former was ordained by the presbytery of Dunfermline, in Queen Anne Street church, on the 9th of August 1859; and the latter was ordained by the

presbytery of Edinburgh at Tranent, on the 16th of the same month. They sailed from Southampton for their destination in the end of September, and reached Bombay about the beginning of November. During their abode in this city, they found a comfortable home in the house of the Rev. Dr. Wilson, of the Free Church mission, from whom, and from his excellent partner, they experienced the greatest kindness. In Bombay they met with a number of kind friends, all of whom rejoiced that the United Presbyterian Church had undertaken a mission to Rajpootana, accounting it a most promising field of missionary labour, and one that had hitherto been much neglected. Dr. Wilson laid the missionaries under great obligations, not only by the christian kindness which he showed them while sojourning under his roof, but by the valuable assistance which he rendered in making arrangements for their long journey, and also by engaging, along with Mrs. Wilson, to accompany them all the way. By his directions, they engaged the services of a young converted Mussulman to give them instructions in the Hindostani language; and during their abode in Bombay they spent a portion of each morning in receiving lessons from him.

In the middle of November they sailed from Bombay to Surat, accompanied by Dr. Wilson and Mrs. Wilson. They spent a few days in Surat, enjoying agreeable christian intercourse with the agents of the Irish mission in that city. At the conclusion of the first day's march from Surat, Mr. Steele was seized with a fit of fainting, and symptoms of a serious illness soon made their appearance. The malady was kept in abeyance for some time, by the application of suitable remedies, so that he was enabled to pursue his journey by short and easy stages. His strength was gradually reduced by means of fever, and by various abscesses that appeared on the body. At length the disease manifested itself in the fatal form of abscess in the liver, when his case was declared by the medical attendants to be hopeless. He was not permitted to reach the destined scene of his labour. His Master called on him to

come up and minister to Him in the heavenly sanctuary. He expired at Erinpura, 'the camp of the Jodhpur legion,' on the 19th of February, in the house of Dr. Eddowes. He died cheered by the promises of that gospel which he was so desirous to preach to his fellow-men. Mr. Shoolbred says, that he was with him the evening before his death, and that all their conversation turned on the heavenly inheritance, and that rest which remaineth for the people of God. 'I am convinced,' he adds, 'that, though young in years, he was ripe for heaven. My whole intercourse with him was one of unmixed pleasure. No jarring word, no bitter thought even. His meekness and christian kindness have won for him all hearts, and he dies regretted by many in India, who had seen enough of him to respect and admire his character.'

Mr. Shoolbred left Erinpura on the 27th of February, and reached Beawr on the 3d of March. Here he was kindly received and hospitably entertained by Dr. Small, who requested him to make his house a home, until he could procure a dwelling of his own. Soon after his arrival, he took possession of a bungalow, which he purchased for £250. He engaged also the services of a converted Brahmin, of the name of Chintoo Ram, to assist him in the study of Hindostani. When the mutiny in India broke out, this person came to Bombay, attended one of the institutions in that city, and became an inquirer after the truth. Being well known to Dr. Wilson, and desirous of visiting his friends in the Punjab, he obtained permission to accompany the missionaries on their journey to Beawr; and being instructed more fully in the knowledge of the gospel, during the course of their journey, he expressed a desire, on reaching Beawr, to make a public profession of his faith. After due examination, he was recognised as a member of the christian church, by receiving the ordinance of baptism from Dr. Wilson. Eager to do good, he immediately commenced the work of communicating religious instruction to others. After giving an account of Chintoo Ram's baptism, Mr. Shool-

bred says: 'Last Sabbath he addressed the servants and some other natives from the third chapter of John's Gospel. He spoke fluently, and, so far as I could follow him, well. He has naturally a good mind, and, I think, will prove a valuable agent.'

Beawr, the scene of Mr. Shoolbred's labours, is thus described by him: 'Beawr and its neighbourhood more than meet all my expectations. It is beautifully situated in a fine and fertile valley, green now with corn-fields, as Scotland is in June. This rich cultivation, the second crop since the rain, is due to irrigation from the artificial lakes, tanks, and wells, formed by the indefatigable labours of Colonel Dickson. (Old) Beawr lies three miles to the north of the cantonments, where the mission house is situate; while the city of Nya Nuggur (New City) is within a gunshot to the south; its white walls gleaming out from groves of trees, shut in the view in that direction. The fertile valley, whose level expanse is broken here and there by solitary conical hills, crested now and again by a Hindu temple, stretches away to the east; while on all other sides the background is closed by the hills of Mairwara, whose singularly fantastic forms give the charm of picturesqueness to the line of the horizon.'

It was some time before Mr. Shoolbred acquired such a knowledge of the native language as to be able to preach the gospel in it. In the meantime he opened a school for the instruction of the young. He was afraid lest, through the prejudices of the natives, the attempt might prove a failure; but his success far exceeded his expectation. At first only four scholars attended the school; but the number of pupils gradually increased, until the list swelled to a considerable amount. Three languages were taught in the school, namely, the Hindi, the Urdu, and the English. A native Hindi teacher was employed to teach the first of these languages. Chintoo Ram, the converted Brahmin, gave instructions in the second; and, with the help of Mr. Shoolbred, he gave lessons also in the English.

Mr. Shoolbred devoted an hour, morning and evening, to teaching and examination. He formed a Bible class of the best Urdu scholars, who read every morning a portion of Matthew's Gospel, and answered questions on the lessons. He was pleased with the smartness and intelligence of the boys. 'I do think,' he says, 'that the Indian boys are, in general, smarter than Scotch boys of their own age. They are usually sharp at answering questions, and are rarely troubled with any of that sheepishness which makes the Scottish youth hang back in silence, even when he knows. I make no secret of our reading the Bible, and the boys take their Testaments to their homes; but I am glad to say that, as yet, the parents have made no objections, although the government teacher, fearing, I suppose, that his craft was in danger, circulated reports to the effect, that we intended to convert the boys, *volens volens*, and tried to stir up the parents against us.'

Mr. Shoolbred was not permitted to remain long a solitary labourer in the mission field of Rajpootana. A short period only elapsed when he had the pleasure of receiving two associates to labour along with him; these were Messrs. John Robson, son of the Rev. Dr. Robson of Glasgow, and William Martin. The former of these was ordained by the presbytery of Glasgow, in Wellington Street church, on the 31st of July 1860; and the latter was ordained by the presbytery of Hamilton, in the East Church, Strathaven, on the 25th of September. They sailed from Southampton, with their wives, for the scene of their labour, on the 12th of October; and they reached Bombay in safety, on the 14th of the following month. Here they remained for a few weeks, that they might become accustomed to the climate, before starting on their landward journey, and also that they might get acquainted with the details of missionary work. During their abode in this city, they experienced much kindness from christian friends, and associated with them in their religious exercises. On the first Sabbath after their arrival, they observed the ordinance of the Lord's

Supper in the native Free church at Ambrolie. 'The first time,' says Mr. Robson, 'we attended public worship in India, was on the occasion of the sacrament being dispensed in the native (Free) church at Ambrolie. We sat down at the Lord's table with about sixty converts from heathenism. The service was conducted in Mahratta, which was to us an unknown tongue; but as Dr. Wilson gave the heads of the discourse in English, and indicated all the passages of Scripture which he quoted, we had a general idea of what he was saying. The same psalm tunes were sung that were so familiar in Scotland; and the language of the bread and the wine is the same everywhere, declaring the broken body of our Saviour, and the blood shed for the remission of sins, as well to the Hindoo as to the Briton. We could not but take it as a good omen, that we were thus welcomed to India, as it were, by a congregation of Hindoos, who had experienced the power of that glorious gospel which we have come to proclaim.'

They reached Beawr on the 13th of February 1861; and Mr. Robson observes: 'We arrived at the conclusion of our journey far more healthy and vigorous, and in far better spirits, than when we set out on it.' While engaged in acquiring a knowledge of the language, their time appears to have been usefully employed in superintending the instruction of the young. The school which Mr. Shoolbred had established, was in a flourishing condition. The number of scholars had increased from four to one hundred and two; and the progress which they had made in the acquisition of useful knowledge was most satisfactory. 'A few months ago,' writes Mr. Martin, 'not one of these boys had the slightest acquaintance with the word of God; but now many of them read with ease, and with evident delight, the story of redeeming love; and the facility with which they can take a passage, and express its meaning in their own language, shows that they are not a whit behind our Scottish boys in ready apprehension, and decidedly they are superior in fluency of utterance.'

A public examination of the school took place, of which we have the following interesting description given by Mr. Shoolbred: 'Our school looked its best. The *maitre* had made everything tidy. Maps graced the walls, and specimens of English penmanship, done by the boys, fluttered from the pillars; while on the wide verandah, beneath the shade of the new roof, were drawn up ninety as smart-looking boys as one could wish to see. Seated on chairs in front were the *padre sahibs*, supported on the right by all the ladies and gentlemen of the station, and on the left by the magnates of the city and native officers of the battalion. It was evident that these thought it a great occasion; for they came dressed, gala fashion, and decked with all their jewellery. Well, we had first our Bible lesson (Luke xv.); and the boys explained the parable, its lessons of human guilt and repentance, of divine mercy and forgiveness, in a style that must have been rather new to the idolaters present, who, however, sat, and "made no sign." All this was in Urdu. Then followed in order the senior English classes, the Urdu geography and arithmetic, and the Hindi mental arithmetic. The various incidents of these examination hours I cannot attempt to detail, although some of them were sufficiently instructive and amusing. How the old natives, who all their days have believed that the earth is a flat plain, divided into two by a mountain of enormous height, on which grow trees, bearing as fruit all manner of jewels,—how they opened their eyes, I say, to hear urchins, who six months ago knew nothing but the art of playing among dirt and eating *chupâties*, affirm confidently that the earth is round, and establish it very smartly by several proofs!'

It was some time before the missionaries were able to preach to the people in their native language. Mr. Shoolbred at length made the attempt at bazaar preaching. His first effort was made in the following circumstances: 'Since the mass of the city people could not be induced to come to us, I was anxious to go to them; and, thinking that I had mastered

the language sufficiently to make myself understood, and be able to meet objections, about a fortnight ago I began the more active and aggressive labours of the missionary life, by addressing the people in the bazaar. On the day in question, Chintoo Ram and I drove into the city about five P.M.; and taking up our station on the verandah of the custom-house, in the most populous part of the bazaar, prepared to inaugurate the work. A crowd speedily gathered round. Of course we had all the idlers and gossips of the neighbourhood—quite a crowd of small boys, very innocent of superfluous clothing, and apparently quite unconscious that copious rains had filled the tanks, and made bodily ablution a matter of ease. With true small-boy instinct, they elbowed and threaded the way through the taller crowd; and, collecting in front, stood in open-mouthed wonder of the strange phenomenon of a *sahib* preaching in the bazaar. The crowd gathered behind was a conglomerate, very fairly representing almost every caste in the city. I spoke a few words to them, explaining our object, and requesting their attention, while Chintoo Ram read to them the parable of the rich man and Lazarus. To this they listened very intently; and then we explained its meaning, and made it the ground-work on which to present the great central truths of the gospel. There were not a few in that crowd who heard then, for the first time, the nature and scope of the christian religion; and from all sides came the question, "But to eat cow's flesh and drink wine, that is the whole of your religion, is it not?" The Hindoo's religion is so entirely a thing of meats and drinks, and outward ceremony, that he can only with difficulty understand the spirituality of our faith, or separate it from the habits and modes of living which we have imported from our colder clime. Thus questioned now, and again questioning—breaking down the bread of life into very small crumbs, to suit the very feeble spiritual capacities of our audience—sometimes assailed by Brahmin objectors, and sometimes carrying the war far into the enemy's country, by expos-

ing their covetousness and deceit, while the crowd laughed loudly, nothing loath to see their proud priests humbled; for an hour and a half the tide of instruction and debate rolled on. Chintoo Ram and I relieved each other by turns, as our strength flagged, from the unusual exertion of addressing a crowd, or as the debate changed to subjects with which we were more or less familiar. The last fortnight's practice has largely increased my facility in making myself understood by the city people.'

In the meantime, Mr. Robson made arrangements with a view to commence a mission in the town of Ajmere, the chief city of the province. He visited the town twice, for the purpose of examining what facilities there might be for commencing a mission. At his first visit, he entered the town an entire stranger. He directed his steps to the post-office, that he might there obtain the addresses of some of the Europeans. He found the postmaster to be a native Christian, by name Triloke Singh, who, when he learned that Mr. Robson was a missionary, gave him a hospitable entertainment in his house. 'I found him,' says Mr. Robson, 'a thoroughly intelligent and well-informed man, of rather a metaphysical turn of mind. He had just read through Sir William Hamilton's works, and was very full of them. He had also been discussing lately with some Brahmins about the creation, and the possibility of God's making all things out of nothing. Some such questions as these seemed to be occupying his mind, more than the principal truths of our religion; but when I referred to these, I found he was well acquainted with them. He told me that he had been converted by Leupolt, at Benares, that he had been some years in Ajmere, and was the only native Christian in the place. He has had to suffer a good deal of annoyance on account of his religion.'

After a few months, Mr. Robson renewed his visit to Ajmere. During his second visit he experienced much kindness from Captain Carnell, commander of the local battalion in that town; and, through him, he got acquainted with several

influential inhabitants of the city. The prospect of a mission being established among them seemed, on the whole, to be agreeable to them. Triloke Singh, the postmaster, having been a resident in Ajmere for several years, and there being no minister residing in that place, he had not had an opportunity of receiving baptism for his children. Mr. Robson administered this ordinance to them during his second visit, being satisfied, after repeated conversations, with the Christianity of the parent. There were none present at the service but the members of the family. Mr. Robson could not trust himself to address them in their own language, but he read the tenth chapter of Mark, and made a few remarks on the thirteenth and following verses. The remarks which he made were translated by the postmaster, after which they engaged in prayer, and the children were baptized according to the usual form. 'Thus, in a city,' says Mr. Robson, 'where we thought we were to enter on an entirely unbroken field, and be the first to proclaim the gospel, the first service in which I was engaged was receiving into the visible church three of the natives of this land. We are entering at once into other men's labours, and reaping before we have sown. The light of the glorious gospel has penetrated to regions where we thought there was total darkness and gloom; and God is teaching us that the progress of his word is not to be limited by the slothfulness of his people.' Besides administering the ordinance of baptism, Mr. Robson was usefully employed, during the Sabbath, in preaching to a small audience of English residents, and in addressing some Roman Catholic soldiers who were stationed at the fort.

An important addition was made to the Indian mission by the accession of Mr. Colin S. Valentine, a native of Brechin, who offered his services as a medical missionary for India. Mr. Valentine had been educated under the auspices of the Edinburgh Medical Missionary Society, and was a licentiate of the Royal College of Physicians in Edinburgh. The Board gladly accepted of his services, as his labours would be attended with

a twofold benefit: first, in healing the bodily diseases of the natives; and secondly, in disposing them to listen more readily to the offers of salvation made to them by the missionaries. Mr. Valentine left this country for India, along with his wife, in October 1861. Previous to his leaving, he received from the Board the following instructions to guide him in the discharge of his duty as a medical missionary: 'As the miracles of healing which our blessed Lord wrought while on earth spread widely his fame, and caused the common people to hear Him gladly, so the skill of the medical missionary, kindly exercised, opens the way for the ordained missionary to the homes and hearts of the people. Restored health satisfies them that the strangers have good to give. There are thus three things which you will keep steadily before you, and labour, by divine grace, to accomplish. *First*, you will visit the people, and, to enable you to do so efficiently, you will have to acquire their language, and do what you can to heal their bodily diseases. *Secondly*, you will carefully and prudently take advantage of your position and influence, to commend christian truth to your patients, and through the chinks which gratitude has opened, to drop in the seeds of the divine word. And *thirdly*, you will regard yourself as the pioneer or herald of the ordained missionaries, whose duty it is to remove, as far as you can, obstructions out of their path.'

Mr. Auguste Glardon and his wife sailed along with Mr. and Mrs. Valentine in the same vessel, and for the same destination. Mr. Glardon, a native of Geneva, was a pious and an accomplished young man, and had a strong desire to be engaged in missionary labour. He was highly recommended by the professors under whom he had studied. The Board of Missions, in accepting of his offer to be employed as a missionary in connection with the United Presbyterian Church, 'agreed to note it as an interesting and an encouraging circumstance, that in this, the tricentenary of the glorious Scottish Reformation—mainly, under God, effected by the labours of John Knox, the

friend of John Calvin, who resided for a time in Geneva, and who introduced into this country the doctrine and the discipline of the Reformed Genevan Church—a close link should be formed between our church and the revived Evangelical Church of Geneva, by the acceptance of the first of its native members, who has consecrated himself to the service of the Lord in the foreign mission field.'

Messrs. Glardon and Valentine, with their wives, reached Bombay on the 12th of November. Passing down the Red Sea, Mr. Glardon was seized with illness; and when they arrived at Bombay, he was laid up with fever, the effect of a partial sun-stroke. Here they remained for a few weeks; and, under the hospitable roofs of the Rev. Dr. and Mrs. Wilson, and of Dr. John Somerville, they received every attention which christian kindness could dictate. Leaving Bombay in the end of December, they arrived at Beawr in safety on the 1st of February 1862. They were accompanied by the following persons, whom the kindness of Dr. Wilson provided for them, that they might act as assistants to them in their work,—namely, Abdool Mesih, a converted Mohammedan, who was acquainted with Hindustani, Persic, Arabic, and Marathi; Khan Singh, a native catechist, with his wife and two relatives; and a converted native, whom Mr. Glardon engaged as a servant.

In travelling from Surat to Beawr, the missionaries were painfully impressed with the utter spiritual darkness that covered the whole country. 'That thought,' says Mr. Glardon, 'was peculiarly painful when in Ahmedabad. That large city is surrounded by ruins of palaces, and temples, and mosques; but they are now the dwellings of jackals, foxes, and bats, and that material decay has but accompanied a greater decay still. Everything there is in ruins—temples and religions. Brahma and Mohammed are alike less and less respected; but it is only a preparation for the gospel *which is yet to come*. It is a fact, and one burningly painful to state, but it is a fact, that Ahmedabad, a city of above 130,000 inhabitants, has no missionary!

And from Surat up to Beawr, though we have passed through cities, villages, and hamlets numberless, it was as going through the Great Sahara; worse even, for there has not been one spiritual *oasis*.'

The following arrangements were made by the missionaries as to their respective fields of labour: Mr. Shoolbred, with Dr. Valentine for his associate, kept possession of Beawr; Messrs. Robson and Glardon, with Abdool Mesih, were stationed in Ajmere, the principal town of the province, and containing a population of 30,000 souls; Mr. Martin, with the native catechist, Khan Singh, laboured in Nusserabad.

Providential circumstances led to the adopting of Nusserabad as a mission station. It is situated 30 miles east of Beawr, and 12 miles south of Ajmere. It is the seat of the cantonments of the British troops in that part of India; and besides the soldiers that are usually resident in it, there is a native population of 15,000. It furnishes also a convenient centre for operating on several large villages which are in the locality. When Mr. Martin was labouring in Beawr, intelligence reached him that the cholera was committing ravages in Nusserabad among the soldiers, that the chaplain was absent, and that there was no minister of the gospel to administer to the dying the consolations of religion. Mr. Martin, sympathizing in the afflicted state of the soldiers, and laying aside all considerations of personal safety, offered his services to go and perform ministerial duty in the absence of the chaplain. His offer was gladly accepted; he went and laboured in Nusserabad until the newly appointed chaplain arrived. On Sabbath he preached to the soldiers, and he held meetings during the week. A favourable impression was produced by his labours on the British residents, and on the leading natives of the place. When intelligence reached the Mission Board at home of the favourable reception which Mr. Martin had received at Nusserabad, they resolved that this place should be occupied as one of their mission stations. A mission school was immediately

commenced, in which the Urdu, Hindi, and English languages were taught with the assistance of native teachers; and in the course of a few months between 60 and 70 boys, of all denominations and castes, were enrolled as scholars.

Messrs. Robson and Glardon, assisted by Abdool Mesih, opened a school in Ajmere; and such was the desire to profit by the school, that, in the course of a month, no fewer than 103 scholars were in daily attendance. But the school had scarcely commenced, when a sudden and a severe check was given to the attendance, by the circumstance of Mr. Shoolbred having admitted into the Nya Nuggur school a mehtar, or sweeper, that is, a boy whose parents were of a low caste. A deputation of the older boys waited upon Mr. Shoolbred, and requested him to remove the mehtar from the school. In reply to this request, he stated that the school was open for all who chose to attend, whether Brahmins or mehtars. He further caused a notice to be circulated, that those boys who were not present when the roll was called on the following Monday, or who did not give a satisfactory excuse for absence, would have their names dropped from the list, and would not be readmitted to the school, except on payment of a fine of one rupee. With the view of intimidating Mr. Shoolbred, a meeting of the chief men of the city was held, at which it was resolved that the boys should be taken away from the school, if the mehtar was not excluded. The result of this agitation was, that when the school assembled on Monday, the number of scholars was reduced from 84 to 15. Mr. Shoolbred expected that the greater portion, if not the whole of those who now proved refractory, would ere long seek for readmission. But he was resolved, whatever might be the consequence, not to yield the point at issue. 'Some few,' he says, 'sneaked back, on the plea of excuses which I did not microscopically examine; and I have the chief ringleader of the rebellion sitting now in my class, with three mehtars' boys within a few yards of him, not daring to make the least objection. The others, deserted by

their leaders, and hopeless of being able to pay the fine, are becoming humble and contrite enough. I expect, before many days, we shall have the most of them back again. But the most wonderful and gratifying result of all is this, that not only have other two mehtars' boys joined us, and many others preparing to do so, but two or three Brahmin boys have also come to school, who, till now, had stood aloof. In this matter, which at first threatened to prove so disastrous, we have fresh reason for thankfulness to God, and additional proof, that to deal kindly but firmly with the natives, and to uphold principle at whatever apparent sacrifice, is the best, safest, and eventually most profitable course.'

When intelligence reached Ajmere of what was taking place in the Nya Nuggur school, the teachers in the Ajmere school became alarmed, and some of the boys came armed with sticks, that they might drive away any mehtar who should come to school. One of the teachers proposed to Mr. Robson, that if any sweeper came to the school, he should not be permitted to sit with the other boys, and, if he touched either the teacher or any of the boys, he should be punished. 'No,' said Mr. Robson; 'if you teach in this school, you must make no distinction among the boys who are admitted into it.' 'Well,' replied the teacher, 'I cannot remain; I shall be expelled from the congregation, and none of my caste people will look near me.' 'Your caste people,' said Mr. Robson, 'are not masters here. This school is directed on christian principles, not on theirs.' Mr. Robson caused a new set of rules to be made out for the school, the most prominent of which was, 'that pupils from every caste would be equally admitted.' The consequence was, that the Hindi teacher withdrew, carrying with him all the Hindi boys except four, and set up a separate school:

A similar state of feeling was produced among the scholars in Nusserabad, in consequence of Mr. Martin receiving a mehtar into the school, and intimating that the school was open to persons of all castes. The scholars were afraid of being

polluted by coming into contact with a mehtar; and in the course of three days the attendance was reduced from 110 to 19. Some of them, however, returned after a short absence; those of them who had been most active in the revolt were not permitted to return, except on payment of a fine of two rupees. 'Like my fellow-labourers at the other stations,' says Mr. Martin, 'I did nothing to court this crisis; and yet I was glad when it came, knowing that sooner or later it must come to every mission school, and because it offered an excellent opportunity of illustrating a fundamental principle of the christian religion in a far more effective way than can ever be done by preaching alone.'

In the months of November and December 1861, Mr. Shoolbred made an extensive preaching tour in the Mugra, or highlands of Mairwara. The mountainous district, to which the name Mugra is applied, stretches a hundred miles along the south-west of the province of Ajmere, 'and is peopled by tribes, supposed to be a fragment of the old inhabitants of India, numbering about 100,000.' The inhabitants of this district were long distinguished for their predatory habits. They were a race of freebooters, and gained a subsistence by plundering their neighbours. In one of his communications, Mr. Shoolbred gives an interesting account of them. He says: 'Thirty years ago, before Colonels Hall and Dixon had become the pioneers of civilisation to these neglected mountaineers, this whole district was a wild jungle. There were no fields, no clearings, no roads, except wild foot-paths leading from one hill fastness to another. The villages were perched on the tops of the highest and most inaccessible hills, where the banded thieves set the people of the plains at defiance, and from whence they now and again descended to make raids, or levy black-mail upon the peaceful villages below. Now, however, by the skill and energy of these two able men, the entire face of the country has been changed. The hills, indeed, are there as before; but the fortresses that crowned their summits are dismantled or in

ruins, and through the jungle that clothes their rugged sides, roads that can be traversed on horseback, at least, have been hewn. The valleys and gorges are there as before; but now the former, cultivated like gardens, present pictures of smiling luxuriance; while in many of the latter, whose mouths have been closed by strong walls of masonry (called bunds), magnificent sheets of water lie bosomed, giving fertility not only to the fields on their borders, but irrigating mile upon mile of the green valley below.' . . . 'In explaining the nature of the country, it is only necessary to add a few words concerning the passes, which in several places break the chain of hills, and connect valley with valley. Some of these are very steep, winding up the hill-sides like a stair, as in those near Todgurh and Chapulea, or forming a straight, precipitous descent, almost impassable to horses, like that of Huttoon or Shamgurh. In olden times, when it was the golden age of the Mugra thieves, these were the keys of the mountain fastnesses, invincible by all but British cannon supported by British prowess.' Mr. Shoolbred travelled throughout the length and breadth of this wild and rugged district preaching the gospel; and to him belongs the honour of having been the first person who made known to these mountaineers the glad tidings of salvation. On his first visit he spent six weeks among them; and, during the course of his itinerancy, he visited no fewer than 100 villages. Wherever he went, he met with a welcome reception from the inhabitants. 'Everywhere,' he says, 'when the object of my visit was known, they gave me a hearty welcome; flocked around me in the tent, or beneath the village banyan tree; listened to the glad tidings of salvation with attention and evident interest; were frequent in their exclamations of wonder and delight, as I opened up to them the love of the divine Father and Son in redemption; and only expressed this surprise, that since the news I brought was so richly freighted with love and joy to man, so many ages should have run before a Saviour was preached to them. Even those incidents of the journey

which, at first sight, may seem less propitious, are not to be considered as at all detracting from the favourable reception I received. When my tent and servants appeared at Kabra, one of the first villages which I visited, arriving as they did late at night, the villagers were all at once struck with panic, and took to the jungle, as if they dreaded the approach of an invading army. But reassured by my servants, and seeing the groundlessness of their fears, they speedily returned to their homes; and next day, when I arrived at the village, I received a hearty welcome, and preached to large and most attentive audiences.'

The first-fruits of the Indian mission were reaped in the conversion of a Brahmin of high caste. His attention was first aroused by listening to the preaching of the missionaries in the bazaar. Light gradually broke in upon his mind; and, after undergoing a course of instruction, he was publicly baptized by Mr. Shoolbred, on Sabbath the 25th of January 1863, in presence of a crowded and deeply interested audience. The name of this convert was Bhishum, and at his baptism he received the christian surname of Paul.

Scarcely two months elapsed when the ordinance of baptism was administered to two other converts, both of them Mairs,— 'descendants,' says Mr. Shoolbred, 'of those stout thieves who, in their wild fastnesses, were first subdued by British prowess, and then civilised by British skill and philanthropy.' One of these converts was a soldier in the Mairwara battalion—Umrah Singh by name. He learned to read his native language after he had reached the period of manhood. He became a regular attendant upon the meetings of the missionaries, and listened with eagerness to the expositions which they gave of divine truth. The progress which he made was remarkable. 'In personal appearance,' observes Mr. Shoolbred, 'he is quite like a Scotchman, and reminds me very much of many a square but composed and thoughtful face, shining out upon me now from the vistas of memory, as seen years ago among the Lowland peasantry of our dear native land. Indeed, clap a blue bonnet

on his head instead of the pugree, and for these thin cotton rags that drape his person substitute a suit of good hodden grey, and set him down on the pavement of Auld Reekie, he would defy an ethnologist to detect that he was other than a Scotchman born and bred. In one more essential particular, too, he exhibits a remarkable resemblance to our Scottish peasantry of the good old school—I refer to his minute acquaintance with Scripture truth and doctrine. Lately, before his baptism, I happened to ask him a question regarding our Lord's resurrection, when, to my surprise and delight, he not only detailed all its circumstances and proofs most accurately, but gave an account of all the various meetings of Christ with the disciples before his ascension, culled and collated from all the Gospels. Nobody who knows Umrah can doubt of the sincerity of his faith and profession.'

The other convert was a young Mair farmer, named Oorja, who had been a pupil at the mission school. His mind was deeply impressed by witnessing the baptism of Paul Bhishum. He became a member of the candidates' class, and was most persevering in his study of gospel truth. He was naturally of a dull and plodding disposition; but the change wrought upon him by the acquisition of scriptural knowledge, and by his love of the truth, was marvellous. Mr. Shoolbred, describing the change, says: 'His honest, but formerly somewhat dull features, have become positively transformed; and now, as he replies to my questions, or listens to some new and striking views of God's love in redemption, his whole face glows with the light of a beaming intelligence and holy joy, which seem to give visible token to the indwelling of that Spirit of light and love which the Lord has promised to his own.'

These two converts were publicly baptized on Sabbath, the 22d of March 1863. Each of the novitiates, before receiving the ordinance, read a paper prepared by himself, in which he gave a simple but forcible statement of the reasons which had induced him to renounce idolatry, and to seek admission into

the christian church. The ordinance was then administered to them ; and they were solemnly dedicated to the service of the Most High God. Many of their unconverted companions were present to witness the scene. ' The first novelty having worn off, the assembly was not quite so large as that which had convened to witness the baptism of Pundit Bhishum, but was quite as respectable and decorous. There was less of the Brahmin, but more of the Mair element than on the former occasion. Tall native officers, wearing the heavy gold necklaces and silken sashes which are the badges of their rank, stooped their heads beneath the low arches of our divan-like school-room, and bent into unwonted attitudes on its hard and narrow benches ; and numbers of strapping privates from the regiment, accompanied with slouching farmer brothers from Mugra villages, lounged about on the pillars, or squatted in lowly deference on the floor at their superiors' feet. What added no small additional interest to the scene, too, was the knowledge, that not a few among these groups of stalwart Mairs were themselves inquiring the way of life, and desired, ere many weeks passed away, to occupy the places of the two novitiates of the day.'

In the month of June, the same year, three new converts were added to the church. One of them, whose name was Lachman, was a soldier in one of the native regiments. He was connected with the Nusserabad station, and is described as ' a very earnest, humble, and hopeful first-fruits.' Another was also a soldier, belonging to the station at Beawr. His name was Rama, and he was a brother of Umrah, the soldier whose baptism has previously been noticed. He was a young man of a very amiable disposition ; and the brethren had great satisfaction in administering to him the ordinance of baptism. The third convert who received baptism on this occasion was a female of the name of Punzi. Previous to the conversion of Umrah, she had lived with him as his second wife ; but after his baptism, she was obliged to live separately from him. She

placed herself under the instruction of Mr. Shoolbred, and made steady progress in the acquisition of knowledge, while, by her conduct, she gave satisfactory evidence of the sincerity of her faith. In the meantime, Umrah's legally married wife left him, on account of his conversion, and connected herself with another man. According to the law of India, the marriage relation was dissolved by this act, and Umrah was left at liberty to marry another woman. He made choice of Punzi for his second wife; and the marriage between them was formally celebrated 'amidst a large concourse of natives, who came to witness the first native marriage, according to the christian form, that has taken place in Rajpootana.' In reference to this marriage, Mr. Shoolbred says: 'I hail this event with deep and peculiar satisfaction. The formation of christian families, exemplifying in the midst of the heathen the sacredness of the family tie, and the purity of the family life, I regard as, under God, one of the most powerful weapons for breaking down the heathen bulwarks of family unfaithfulness and vice.'

To these instances of conversion that have now been mentioned, it is pleasing to be able to add, that the first-fruits of the mission have been reaped also in Ajmere, the station occupied by Messrs. Robson and Glardon. In a recent communication, Mr. Robson says: 'Magan Bijag, a Jati or Jain priest, a young man of about twenty-five years of age, has publicly renounced his own religion and embraced Christianity, and he is now under instruction for baptism, and is making satisfactory progress.'

In January 1863, the ordinance of the Lord's Supper was dispensed for the first time among the native converts in Beawr. Mr. Shoolbred gives the following description of the dispensing of the ordinance: 'Our communion season was felt by all to be a time of great joy and refreshing. We were puzzled at first how to conjoin the two services; and to have separated them would have been sure to have left a strong though erroneous

impression on the minds of our Indian brethren, that the sahib log objected to sit at the same table and break with them the bread of life. We managed it as follows: Our usual hour for morning worship is, at this comparatively cold season, 7 A.M.; so we called together our native Christians at 6.30 A.M., and with them I conducted worship in Hindustani, our orphans being also present, and singing, as appropriate hymns, translations of "Just as I am" and "Rock of Ages," which they did most sweetly. In my vernacular address I clearly set before them, "Christ our passover sacrificed for us," opened up the spiritual meaning of the symbols, and enlarged on those exercises of faith and holy love which become those who eat bread and drink wine in remembrance of a Saviour's dying love. The native service over, at 7 A.M. our English friends joined us, and in turn had their hearts directed to the same exalted theme. The consecration of the elements and other dispensation services were conducted in both languages; and thus happily, as one christian brotherhood, we were enabled, by the grace of God, to eat our New Testament feast "with gladness and singleness of heart." I trust it will be greatly blessed to all of us, and specially to our native brothers who for the first time communicated, in strengthening their budding faith, and linking them by the bonds of love more closely to Him who loved them and gave himself for them.'

The station at Ajmere sustained a severe loss by the death of Abdool Mesih. He had laboured in connection with the mission only for a few months, when he had a severe attack of fever, by which his frame was greatly enfeebled; and he had scarcely recovered when he was seized with a bad cold, which brought him speedily to the grave. He was a person of considerable learning, and peculiarly qualified for the work in which he was engaged. Being a converted Mohammedan, he was well acquainted with the Mussulman dogmas, and eminently fitted to refute them. 'He was, withal, such a manly little fellow, with great composure and self-reliance, that he troubled the mis-

sionaries with none of those childish whims and caprices, which prove so constant a source of annoyance in their intercourse with native Christians even of undoubted piety and standing.'

Death made another inroad upon the mission by the removal of Mrs. Valentine, the beloved partner of Dr. Valentine, medical missionary. She was a daughter of Dr. Somerville, the secretary of Foreign Missions. Leaving Edinburgh in October 1861, she reached Beawr on the last day of the January following, and in the month of February, one year after, she died at Bombay; her death being not only peaceful, but specially triumphant. She was a person of varied accomplishments; and if God had been pleased to spare her, she bade fair to be a most useful labourer in the particular sphere in which providence had placed her as a missionary's wife. She left behind her a character beautifully developed, and her early death was mourned by all who had come within her influence.

Another loss was sustained by the mission by the departure of Mr. Glardon from India, on account of bad health. A sun-stroke, which he received on his voyage to India, had endangered his life; and repeated attacks of illness, after his arrival in the country, had reduced him to a state of great feebleness, so that he was obliged to leave for a season the scene of his labour, and to return to his native land. This step he took with great reluctance; and he took it only because his medical advisers stated to him that this was the only hope left him of regaining health and strength. 'The medical men,' he says, 'have held out to me the strongest hope that if I go home now, and can recruit my health, I shall be able to come back, and, if it be God's good pleasure, remain long in India. Hereafter my daily, yea, hourly prayer and wish will be, to retrace back with joy my steps to the place which I am about to leave with so much sorrow.' He left India, and returned to Geneva in the end of the year 1863.

Amid these adverse dispensations of providence, the hands of the brethren were strengthened by the arrival of four mis-

sionaries from Scotland. Mr. William Robb arrived in India in November 1862; and Messrs. Gavin Martin and James Gray, and Andrew Shields, M.D., who was also an ordained minister, reached the same destination in December 1863. A free passage to India was generously granted to the three last-mentioned brethren by the Messrs. Smith of Glasgow, in one of their vessels that sailed from the Clyde. The congregation of Broughton Place, Edinburgh, engaged to defray the expense of Mr. Martin's maintenance in India. Mr. Robb was appointed to labour in Todgurh, a new station which had recently been commenced; and Dr. Shields was associated with him as his fellow-labourer in this place. Todgurh is situated about forty miles south-west of Beawr, and contains a population of between 3000 and 4000 inhabitants. It is a place of some importance, being the chief city of the Mugra, and the residence of the highest native authority in that district. It occupies an elevated and healthful situation, and in the surrounding locality there is a population of more than 40,000 which is easily accessible to a missionary. On these accounts it was deemed expedient to occupy it as a new mission station. Mr. Gray supplied the place of Mr. Glardon in the city of Ajmere, and he was united with Mr. Robson in his labours. They were assisted in their work by Robert Phillips, a native evangelist from Lucknow. Mr. Gavin Martin was appointed to labour with his brother, Mr. William Martin, at Nusserabad; and the native evangelist, Khan Singh, laboured along with them at this station. Mr. Shoolbred and Dr. Valentine, and the native evangelist, Chintoo Ram, still continued their labours in Beawr; and Mr. John Drynan was now employed as an evangelist. Mr. Drynan was a native of Girvan, in Ayrshire; he had been a sergeant in the 91st Regiment, and had acquired a knowledge of the native language with a view to missionary labour. He joined the mission in April 1863, and laboured along with the brethren in Beawr. He kept a class for the instruction of the Mair soldiers, and laboured 'in almost

all departments of the mission work with prudence, zeal, and success.'

Mr. Robson, though situated in the town of Ajmere, did not confine his labours to the inhabitants of that town. Like the other agents, he made occasional excursions among the towns and villages that were scattered throughout the district, that he might sow amongst the inhabitants the good seed of the word.

In visiting the towns and villages, Mr. Robson met with a favourable reception from the people. On arriving at a town, which was generally early in the morning, he went direct to the government or indigenous school, if there was one, and after examining it, he addressed those who were assembled. During the day he usually remained in his tent, that he might receive visitors and converse with them; and in the evening he addressed the people in the bazaar, where he had generally large audiences, amounting sometimes to 500. They listened attentively and intelligently to his addresses. 'On these occasions,' he says, 'I often brought forward the strong auxiliary of science; proved that their holy books were false in their geography, astronomy, and history; and argued that if they were so utterly false in these things which we could discover for ourselves, they were unworthy of things relating to God. I have seen old priests, whose faith had probably never before been shaken, trembling with excitement, as, one by one, the defences of their religion went down before the ruthless battery of science; but then they were more open to hear the story of Him who united divine power with divine goodness.'

On one of these excursions, Mr. Robson paid a visit to the cantonment of Deoli, occupied by native soldiers, in the south-east of Ajmere. Major M'Donald, who commanded the irregular force, received him hospitably, and introduced him to some of the native officers, telling them that they had often conversed about the Christian and Hindoo religions, and that one was come who would discuss the subject thoroughly with them, and they were to listen to what might be said to them, and

to think over it. The chief of the native officers invited Mr. Robson to his house next day; and we have the following account of what took place at the interview. 'I went,' says Mr. Robson, 'in the afternoon, and was led into a small courtyard, very tastefully surrounded by shrubs and trees. A carpet was spread on this, and all the native officers of the station had assembled, besides as many of the soldiers as could be accommodated in the space. A chair was set for me, and the havildar-major himself took another; but the rest sat on the ground. I had a long and very interesting meeting with them, in which I fully explained to them the way of salvation contained in the Bible. Some of the officers, who were high caste Brahmins, discussed a little with me, maintaining the theory that the powerful can do no wrong, and that, therefore, we must not attribute iniquity to Krishu and Ram. I cut their arguments short by an illustration which touched them a little. "If any one were to tell you that in a battle he had seen the major sahib running away as fast as he could from the enemy, would you believe it?" They all vehemently protested that they never would. "So," said I, "when you read or hear of God doing anything sinful or impure, do not believe that that can be of God. You have in your own conscience a far stronger testimony for his holiness than you have for the bravery of your commander." Khan Singh, who had been working among his fellow-countrymen, the Sikhs, during the day, came in towards the close of the meeting, and remained after I had left. He told me that the officers were about as well pleased as he had ever seen Hindus; but that the Meenas, of whom the infantry is chiefly composed, were delighted, and many expressed a wish that some one would come and tell them these good words.'

Toward the close of the year 1864, Mr. Shoolbred and Dr. Valentine undertook a fourth itinerancy through the hills of Mairwara. On this occasion they were accompanied by Rama, one of the converted soldiers formerly mentioned. This person was animated by a burning zeal for the conversion of his

countrymen; and the following description given of him by Mr. Shoolbred, shows how well fitted he was for the labours of an evangelist. 'Rama is a fine specimen of a Mugra Christian. I wish I could photograph him as, morning and evening, he appears on village platforms, standing with his back to a hoary bur-tree, and face meeting face, and eye glancing back to eye from scores of swarthy brethren, gathered in a circle, and hanging on his lips. With body bent slightly forward, he supports his left hand on the top of a staff, while the right is stretched in loving, earnest entreaty, or brought down with a ringing slap on the back of the other, to emphasize a truth, or close a period. And then his round open face is a picture; flashing now gleams of intelligence, as he sends a home truth, straight as an arrow, to his hearers' hearts; drawn up now in a concentration of swarthy horror, as he paints the fruits of sin ripening into the remorse of hell; and beaming now with a glow of love, as he dwells on the love of God in Christ, and addresses to the guilty and the vile the Saviour's tender invitation: "Come unto me all ye that labour, and are heavy laden, and I will give you rest." Never has the Mugra patois, lisping as it is, and uncouth in many of its forms and sounds, seemed to me so sweet and gracious in its accents, as when the rich promises of the gospel are conveyed by it, as on the tide of a mighty river flowing from Rama's lips, touched by the grace and Spirit of God.'

Mr. Shoolbred was gratified to find that the seed, which had been sown during former itinerancies, was beginning to produce fruit. 'Looking back,' he says, 'on the past four years, I can mark a great change on the spirit of the people, and the way in which they receive the truth. Our audiences have been more numerous than ever, and in general they have listened with greater intelligence and appreciation than before. There is an evident loosening of the bonds of the old superstition. None are readier to laugh at the absurdity of worshipping the stone gods that swarm in every village. They even relish the exposure of the deceit and hypocrisy of their joggies and other

gurus, and frankly admit that such avaricious, lustful men cannot save themselves, far less those that trust to them.'

On Sabbath, the 9th April 1865, the ordinance of the Lord's Supper was dispensed by Mr. Shoolbred to his infant congregation. He says: 'It was a day which will long be remembered in our mission, as a season of refreshing and sacred joy.' On the same Sabbath, an aged convert, belonging to the weaver caste, of the name of Lalla, was admitted to the communion of the church by receiving the ordinance of baptism. The administering of the ordinance to this person excited great interest among the natives. Before administering the ordinance, Mr. Shoolbred stated the circumstances in which the conversion of this person had taken place. He was one of the first-fruits produced by the preaching of the gospel in the bazaars. 'A broad, beaming smile,' observes Mr. Shoolbred, 'lighted up Lalla's face as I told how he had stood and listened to the gospel with the web on his back; how he had questioned and inquired; how I had invited him to the bungalow, that there he might learn more about a Saviour from sin and wrath; how, unlike many others invited, he had come and learned, and was now rejoicing in good hope through grace; and how it was my privilege to admit him that day into the fellowship of the christian church. While putting to Lalla the questions of the formula, breathless silence reigned in the audience; and the good old man having manfully, yet humbly, professed his faith in the Lord Jesus, and determination to live and die in his service, I again invoked the divine blessing, and baptized him in the name of the triune Jehovah. Mr. William Martin closed the services with an appropriate prayer; and all gave to our new brother the right hand of fellowship, which, with bended head and clasped hands, he pressed, overpowered with humility and holy joy.'

On the 17th of September, same year, Mr. Shoolbred administered the ordinance of baptism to another convert, namely, Kisturi, the wife of Salig Ram, formerly mentioned. At the period of her husband's conversion, she was sunk apparently in

a state of hopeless religious indifference. When invited to come along with others to the bungalow for instruction, she either absented herself, or showed too plainly that she took no interest in the exhibition of divine truth. At length a marked change took place in her conduct. Mr. Shoolbred says: 'The attempt to read, which before seemed a weary and hopeless task, became her delight; and with the will came the power. She would sit for near an hour at my feet, reading laboriously at first, but with ever-growing ease, in the Gospel according to St. John, and drinking in with absorbing interest its living exhibitions of the Saviour's truth, and love, and grace. The fruits of many months of patient, prayerful teaching, which before seemed thrown away, now manifested themselves. Her progress in the knowledge of divine things was wonderfully rapid; and having approved herself to all of us as being truly under the teaching of the Holy Spirit, we had no reason to refuse her very eager desire to receive admission to the fellowship of the church. Accordingly, on the evening of Sabbath, 17th September, after a public profession of her faith in the Lord Jesus, and in the great essential doctrines of gospel truth, she was baptized, and took her place in the little band which witnesses here for the truth and purity of our holy religion against the degrading falsehoods of heathenism.'

At the Nusserabad station, Mr. William Martin had the pleasure of receiving into the communion of the church a native convert of the name of Jagannath. He was a young man belonging to the merchant class; and he had undergone a course of training under the missionaries, with a view to his being employed as a teacher in one of the village schools. When he made known his intention of embracing Christianity, every effort was made to dissuade him from carrying his intention into effect. His father and relatives entreated him not to disgrace them and himself by becoming a Christian. But he continued firm: threats, and entreaties, and ridicule, were employed in vain. The ordinance of baptism was administered to

him on Sabbath, the 7th of May 1865, in presence of a considerable audience, who 'seemed quite astonished to find that meats and drinks have no place in the initiatory rite of our religion; and that even the water used in sprinkling was only common water, in the present instance brought by a Brahmin from the nearest well, and applied without being subjected in any way to the mystic power of charms.'

Toward the close of the year now mentioned, the brethren who were stationed at Todgurh began to reap the fruits of their labour, by administering the ordinance of baptism to their first convert. He was a young man of the name of Manawir, and a Mussulman by profession. He was a native of Beawr, and was for some time employed by Mr. Shoolbred in teaching one of the village schools in connection with that station. Leaving that situation, he followed Dr. Shields to Todgurh, and was employed by him as an assistant in the hospital. Being possessed of good natural talents, and being placed in favourable circumstances for becoming acquainted with gospel truth, he had acquired a considerable knowledge of the life and doctrines of Jesus Christ. For some time he expressed no wish to avow himself a follower of Christ. But being brought to the brink of the grave by a severe illness, he was led to think seriously about divine things; and, after his recovery, he avowed his intention of casting in his lot with the people of God. The brethren deemed it prudent to make trial of his stedfastness, and they delayed administering the initiatory rite of baptism. In the meantime his friends employed every method in their power to prevent him from renouncing the religion of his fathers. 'His stepmother, a frail old woman, came all the way from Beawr on foot to induce him to return with her. At first she tried coaxing, and when that failed, she declared that she would destroy her own life if he did not yield, and actually set out to throw herself into the village well. She was, however, brought back, and persuaded of better things. In reasoning with her, Manawir said that he had taken nobody's life, nor

stolen anything, and that he would continue to support her as formerly; and why, therefore, should she distress herself about him? To this she replied, that stealing was a small thing compared with the enormity of forsaking his religion, and becoming a Christian.' The proof which Manawir gave of his intelligence and steadfastness being such as to convince the brethren that he was sincere in the profession which he made, the ordinance of baptism was administered to him in the mission bungalow, in the presence of a deeply interested audience. 'A paper was read by Manawir on the occasion, in which he contrasted the life, character, and doctrines of Christ with those of Mohammed, the conclusion of which was, that neither is the Koran the word of God, nor Mohammed the prophet of God; that Christ Jesus was the only name under heaven given among men whereby they can be saved.'

In the spring of 1865, God was pleased to remove by death one of the converts, namely, Mrs. Khan Singh, wife of the native evangelist at Nusserabad. She fell a victim to that insidious malady, consumption. The closing scene of her life was peaceful. In the prospect of death, she clung with a firm faith to the blessed Redeemer. When one of the missionaries asked her if she had any fear of death, she replied with firmness, 'No; why should I be afraid? Jesus is with me.'

A few months after the grave had closed upon the remains of this pious female, it was again opened to receive the remains of Mrs. Gray, wife of the Rev. James Gray. This pious and amiable person was a native of Ayr. She had received an excellent education, and was well fitted, by the gifts which she possessed, for being the wife of a missionary. She accompanied her husband to India in 1863, gave birth to a son (her second child) on the 12th of September 1865, and fever having supervened, her brief course terminated on the 18th of the same month. By her untimely death her bereaved husband was deprived of a most affectionate partner, and the brethren were called upon to mourn the loss of one who, if spared, would

have proved a devoted and useful labourer in the mission field. Notice has already been taken of Mr. Glardon leaving India for Europe on account of his health. He so far recovered as to be able to return to India in the autumn of 1865. But after being there for a few months, his health again gave way, and he was obliged finally to leave the mission. He left India, and returned to Geneva in a very enfeebled state, in the early part of 1866. As he was a very devoted labourer, and had acquired such a knowledge of the vernacular language of the country as to be able to discourse in it with great ease, his departure was a considerable loss to the mission.

The first death that took place among the Indian converts was that of Punzi, the wife of Umrah. She was a remarkable instance of the power of divine grace in changing the heart. When the missionaries commenced their labours, she was a blinded heathen. Light gradually broke in upon her understanding; and, in the summer of 1863, she was admitted by baptism to the communion of the church. During the short time she survived after her admission, she maintained a steady consistent conduct as a Christian, and at the closing scene of life she manifested a strong faith in the Saviour. Her sun went down in a cloudless sky. 'As death drew near,' says Mr. Shoolbred, 'she craved only for the living words of the Saviour himself, especially as recorded in the fourteenth and succeeding chapters of the Gospel according to John. And frequently, after I had been pointing her away from her pains and trials to Him who has promised, "Lo, I am with you alway," she would look upwards, and, with a beaming face and finger pointed to heaven, whisper, "None but Christ! none but Christ!" "He is all and in all!"' 'Surely none can contemplate,' remarks the foreign secretary, 'the sweet peace which, in the midst of severe trouble, this Indian woman realized, the intelligent and yet childlike confidence with which she rested on the word of God, and the joyful hope that she had of soon being with Christ, without observing how admirably adapted the blessed gospel is

to persons of every clime and race, and without, at the same time, feeling that this scene has hallowed the Rajpootana mission.'

In the providence of God, circumstances occurred which led Dr. Valentine to occupy a wider and more important field of usefulness than the one in which he had previously moved. Having, in the course of one of his journeys, paid a visit to Jeypore, the capital of the state of that name, and having successfully exerted his medical skill on behalf of the favourite wife of the Maharajah, an urgent request was presented to him by the Maharajah to remain amongst them; and a promise was given that, if he did so, the Maharajah would place under his superintendence all the educational institutions of the country; and that he would consult with his highness on all these matters, and have his views in reference to them carried out.

After giving this proposal his prayerful consideration, Dr. Valentine agreed to remain in Jeypore for one year; and, in the meantime, he wrote to the Mission Board stating what he had done. In his communication to the Board, he says: 'The college and educational institutions have been made over to me. A grant of 10,000 rupees has been made for a college library and philosophical instruments. I intend establishing a number of schools in various parts of the city, and in all the surrounding villages; founding a large hospital in the city, and dispensaries in the villages. The European members of our station have been formed into a little church. The services are conducted after the manner of the Church of England, and I say a few words to them. With the help of Captain Beynon, I am collecting statistics of the state, to ascertain how we can best carry out our educational measures. A considerable number of improvements have been commenced, which, I trust, by the blessing of God, will be for good.'

In reference to this matter, the Mission Board adopted the following resolution: 'Looking at the apparently providential character of this movement, and at the fact that Dr. Valentine

was called suddenly to give his decision, the committee approve of what Dr. Valentine has done; gladly still recognise him as one of their agents; and agree to give him up for twelve months to the service of the Maharajah of Jeypore, in the hope that this movement may be the means of opening the door for the entrance of the gospel into that important native state.'

Mr. Robson paid a visit to Jeypore, and the account which he gives of it shows the importance of the situation which Dr. Valentine was called upon to occupy. He says: 'The city of Jeypore itself contains about 150,000 inhabitants, having thus more than four times the population of Ajmere, and nearly twice that of Mairwara. The kingdom of Jeypore contains, I believe, nearly two millions of inhabitants—four times the Ajmere district. The Rajah of this kingdom is not at all inclined to go on the old rut of Hindoo or Rajput prejudice. He is making strenuous endeavours to improve the roads in his territory, and to bring education within the reach of all classes of his subjects. I saw in Jeypore signs of life and progress that augur well for its future. As to the disposition of the Rajah or people to give Christianity a trial, I cannot say much. Dr. Valentine is allowed to remain there on the understanding that he may do his utmost to spread his religion; and the Rajah has put him in a post in which, more than any other, he will be able to influence the rising generation—he has given him the superintendence of all the educational measures. He has thus under him, in Jeypore itself, a college with about four hundred scholars attending it, and he will have to look after all the village schools which are being established. This will lead him through the length and breadth of the territory. Then, as court physician, he will always have the ear of the king. Altogether I was glad to see what opportunities of doing good he had before him, and I hope that the Board will recognise him as our agent in Jeypore. He can serve the mission through the work which the Rajah has intrusted to him, and he can serve it also by independent work.'

The missionaries in India, by means of bazaar preaching, and by itinerancies carried on during the cold months of the year, have scattered the seed of the word throughout a wide range of country, and have produced a favourable impression upon the minds of the people. Though it is only a short period since they commenced their labours, fruit has already been reaped by them. Converts have been made in connection with all their stations. Schools have been established, and in 1865 1500 children were receiving a useful education. A lithographic press, also, has been at work, and various publications of a religious kind have issued from it. What is chiefly wanted, is more labourers to carry on the work. The harvest truly is plenteous, but the labourers are few. India presents an extensive and a noble field for missionary exertion. The old superstitions are gradually losing their hold upon the minds of the people; and missionaries enjoy, under the protection of the British government, peculiar facilities for diffusing the knowledge of the truth. The schools that have been established, the books that have been published, the Scriptures that have been circulated, and the other means that have been employed in diffusing useful knowledge, have already produced a vast amount of good; and the foundation has, to a considerable extent, been laid, on which a noble structure may be reared. Let the number of missionaries be increased, and let the other benevolent agencies, that have hitherto been at work, be continued, and at no distant period the plains of India, from the one extremity to the other, will be illumined with the light of the gospel.

VIII.

MISSIONS TO THE JEWS.

THE attention of the United Presbyterian Synod was called to the conversion of the Jews, at their meeting in May 1857, by an overture presented to them from the presbytery of Kilmarnock. This overture was to the following effect: 'Whereas there are very many of the seed of Abraham according to the flesh in various parts of Africa, which is our chosen field of missionary operation; and whereas native agency in mission work is much to be desired, and is specially needed among the Jews; and whereas the United Presbyterian Church is already contributing largely towards the support of missions to that interesting people—a work which might be accomplished at once more economically and more efficiently through the Mission Board,—it is hereby overtured that the Synod should forthwith resolve to add a Jewish branch to their present missionary organization.'

Along with this overture, there was laid on the Synod's table a representation, by the board of directors of the Scottish Society for the Conversion of Israel, relating to this subject. In consequence of this representation, the Synod appointed a committee to meet with a committee of said society, 'with power to make such arrangements as will aid in carrying out the object of the overture, in accordance with the rules of the church.' The result of this meeting was, a transference to the United Presbyterian Synod of the agencies employed by the Scottish Society in the conversion of the Jews. At the time of the

transference, the following were the agents employed by the Scottish Society, and the stations which they occupied: Messrs. John Elvin and Isaac Salkinson laboured in Hamburg and Altona; the Rev. Benjamin Weiss was stationed at Algiers; and the Rev. Dr. Philip laboured in Alexandria. The Rev. R. G. Brown had been a fellow-labourer along with Dr. Philip in Alexandria; but a short while previous to this period, he had been obliged to return to this country on account of his health. The Mission Board of the Synod, in announcing to the congregations that they had assumed the charge of a mission to the Jews, said: 'The conversion of the Jews is an enterprise in which, above every other, the loving spirit of the gospel has free room to operate. To them all Christians are indebted; and in labouring for their spiritual good, sectional or denominational feelings can have no place. Our desire is to carry on this mission in the most catholic spirit; and we trust, therefore, that the change of management will not abate the interest which the friends of Jesus in other churches have hitherto taken in this cause. Rather do we hope, that the only result of the change will be, enlarged funds, a wider agency, and more successful, because more extensive operations.'

The mission to the Jews, undertaken by the United Presbyterian Synod, has hitherto proved, in a great measure, unsuccessful. There is great difficulty in missionaries getting access to the Jews; and when they do get access to them, they have more than ordinary prejudice and bigotry to contend with. Those who have the courage to become converts, are persecuted with the bitterest hostility by their friends and acquaintances. In very many instances they lose their means of subsistence, and they are obliged to change their place of residence, and to seek for a livelihood among strangers.

The agents above mentioned did not continue to labour long in connection with the United Presbyterian Church, and some of the stations were given up. Mr. Elvin, who had laboured as a catechist in Hamburg, and who had reached a considerably

advanced period of life, was permitted, in compliance with his own request, to withdraw from the mission. A small allowance was given him for a limited period. As the state of matters was not very promising in Altona, where Mr. Salkinson laboured, it was deemed expedient to terminate the mission in that town. An offer was made by Mr. Salkinson to withdraw from the service of the church, on condition of receiving one year's salary. The Board accepted of his offer, and the mission at Altona ceased at the close of 1862.

The first communication which the Mission Board received from Dr. Philip, who was stationed at Alexandria, intimated that, from his long-continued labours in the east, his health had given way, and that there was a necessity for his being removed to a colder and more bracing region. The Board consented to his removal; and at the same time they resolved, that as there were comparatively few Jews in Alexandria, and as there were agents labouring in it from various missionary associations, they would no longer occupy it as a mission station. They had some difficulty in fixing on a suitable field of labour for Dr. Philip. At his suggestion, they resolved to make trial of Leipsic, in Saxony; and he, with his family, removed to that city. It was supposed, that the great fairs which are held in Leipsic, and to which Jews resort from all parts of the continent, would afford him an opportunity of preaching the gospel to that neglected race. The experiment was made, and failed. The following extract from one of Dr. Philip's letters, shows the difficult nature of the field which he had undertaken to cultivate: 'One of these fairs has just now come to a close. Several thousands of Jews were here; but in all my missionary years, I never found it so difficult to draw the attention of the Jewish mind to the truths contained in the word of God, and to set before them Christ and Him crucified. In fact, I found it almost impossible to do anything among them; they are, for the short time that they are here, so engaged in business, that they have no time to think or to speak about anything else. It is almost

the same as if one should go into the Exchanges of Glasgow, London, and Liverpool, from twelve to three P.M., and try to speak to our bankers or merchants about the welfare of their souls. The same experience have others had, especially one missionary from Königsberg, and another from Berlin, who have visited the fairs at various times. They have also met with no encouragement at all. Taking these points all together, we will easily be able to understand why no other church or society have occupied this place as a missionary station before this.'

From the account given by Dr. Philip, the state of religion in Leipsic appeared to be deplorably low. He mentioned, that though there were 67,000 Protestant inhabitants in that city, there were not more than 2000 attending public worship on the forenoon of Sabbath, and only a few hundreds in the afternoon. He suggested the propriety of his removal to a more promising field of labour. But the Board, after corresponding with him, found 'that there is no unoccupied field in Germany, where the Jews are assembled in sufficient numbers, or where, though numerous, as in Poland, there is liberty to preach to them, and no other field being open where his services could be employed;' and they were under the necessity of deciding that his connection with the mission should terminate. They allowed him, at the same time, a year's salary. In this arrangement Dr. Philip acquiesced; and his connection with the mission ceased.

The Mission Board experienced a disappointment with regard to their agent at Algiers, the Rev. Benjamin Weiss. He had been employed for several years at this station in connection with the Scottish Society for the Conversion of Israel. Soon after the transference of the Jewish mission to the United Presbyterian Church, Mr. Weiss formed a Bible dépôt in Algiers, established a system of colportage, commenced a day school for boys and girls, and an evening school for adults, preached in French on Sabbath, and on the Thursday evenings visited the neighbouring villages, and had frequent conversations with

inquirers. In a short while a church was formed, consisting of twenty members, all of whom, with two exceptions, were converts from Popery. On the part of the missionary there was the appearance of zeal and energy, and everything connected with the mission seemed to be in a prosperous state. But reports of an unfavourable kind concerning the state of affairs in Algiers reached the Board of Missions; and it was deemed proper to send a deputation to Algiers, to examine on the spot how matters stood. The result of this investigation was, that the Board found themselves under the necessity of dismissing Mr. Weiss from the mission. They resolved at the same time, that instead of sending an agent from this country to occupy the station at Algiers, they would make a surrender of it to the Union of Evangelical Churches in France; 'it being understood, that whilst they would provide the agents, and manage the mission, and send from time to time reports of their operations, the Board would, in order that a fair trial might be made, grant support for three years, at the rate of at least £300 a year.' This proposal was accepted by the French brethren; and the committee of evangelization in France appointed the Rev. M. Ribard, pastor at St. Jean du Gard, 'in whose judgment, piety, and energy they had great confidence,' to take charge of the station. M. Ribard has been labouring for more than two years in this quarter. He preaches in Algiers, and visits regularly eight or nine villages in the vicinity. The details which he has transmitted 'show that he is diligent and zealous, and that he occupies an important position in Algiers. But the account which he gives of the immorality of the people, who, he says, are the scum of Europe, is frightful. The work of evangelizing such a people is very difficult; and beneficial results can come only from long-continued and anxious labours, blessed by God.'

Aleppo, in Syria, is at present the only station occupied by the United Presbyterian Church, in connection with the Jewish mission. The Rev. R. Grant Brown took up his abode in this

city, with his family, in the month of December 1857. The population of Aleppo was estimated at upwards of 100,000 souls. It was calculated, that of this number at least 6000 were Jews; and it presented a promising field of labour with a view to the conversion of that people. Whatever anticipations might be indulged on this point, they were not realized. After labouring two years, Mr. Brown, writing to the secretary of the Board, says: 'This second anniversary of my arrival in Aleppo calls for a solemn and searching review of the time I have spent here. I do not hesitate to tell you, that the retrospect is profoundly humiliating to myself, and not a little discouraging with regard to my work. I have perhaps been too reluctant to write to you, when I had nothing of special interest or hopefulness to record; but for my work's sake, I must not be forgotten by those whose self-denying gifts have sent me here.'

The Rev. John Wortabet, M.D., was accepted as a missionary by the Board, and was sent out, in the summer of 1860, to labour along with Mr. Brown at Aleppo. Dr. Wortabet was a native of Syria, and had for several years been engaged as an ordained missionary in Hasbeiya, near the foot of Mount Hermon, in connection with the American Board of Missions. Having left that mission with the best wishes of his American brethren, and having come to this country well recommended, he was admitted as a minister and member of the United Presbyterian Church; and the Arabic being his native language, he was considered a fit person to be employed, along with Mr. Brown, in labouring among the Jews at Aleppo. He arrived in that city, with his family, in October 1860, having been detained for several months at Beyrout, on account of the disturbed state of the country.

Mr. Brown and Dr. Wortabet laboured harmoniously and diligently in the work of the mission, but they made little or no progress in the conversion of the Jews. After labouring among them for some time, Mr. Brown wrote: 'There is no visible movement among the mass of the Jews of this city. The flood

of new ideas, which has shaken the Judaism of many of the cities of Europe, and swept away a belief in talmudical traditions from thousands of minds, and prepared many for the reception of the good seed, has scarcely stirred the stagnant oriental intellect.' The Jews were so overawed by their rulers—the Hachim—that they durst not visit the missionaries in their dwellings, nor be seen speaking to them in the streets. On the forenoon of each Sabbath, Arabic services were conducted by the two missionaries alternately; but the small audience (about 20 persons) consisted not of Jews, but of Greeks, Catholics, Maronites, and Armenians. A prayer-meeting, conducted in Arabic, was held on Wednesday evening. A depôt for Bibles and tracts was established. Two schools, one for boys and another for girls, were commenced; and the children attending them were taught to read the Scriptures, and were instructed in the useful branches of education. Dr. Wortabet, while he laboured as a missionary, was at the same time extensively employed as a medical practitioner amongst all classes, especially amongst the poor. Two out-stations were commenced—one at Killis, a town of considerable size, situated to the north of Aleppo, and another at Idleb, a town situated to the south. At both of these places schools were established for boys and girls; and, by means of the instruction communicated at these schools, the seed was sown which, by the blessing of God, may afterward bring forth excellent fruit.

In the summer of 1863, the mission sustained a loss by Mr. Brown resigning his charge, and leaving the service of the committee. At the close of the year now mentioned, Dr. Wortabet, writing to the Mission Board, says: 'It is with much pleasure, and, I trust, with devout gratitude to God, that I have to inform you of an interesting event in the history of our mission. On the last Lord's day I celebrated the communion, and admitted four men into the visible church of Christ. In all, there were eight persons who sat at the Lord's table; and half that number had not communed before in the Protestant Church; and having

been brought, in connection with our labours, to a saving knowledge of the truth as it is in Jesus, as we trust, they may be considered as the first-fruits of our mission. We had long and earnestly prayed to see but the commencement of God's saving power amongst us in the conversion of sinners; and it was with great joy I saw sufficient evidence in the case of these four men, upon which to act in receiving them into the communion of the church. There are others who are desirous of uniting with us in commemorating our Saviour's love and death; but I did not see my way clear to receive them at present. Some of them, however, I hope, will soon be admitted.'

The persons whom Dr. Wortabet received at this time into the communion of the church, and to whom he administered the ordinance of the Lord's Supper, do not appear to have been Jewish converts, but persons who had been connected with the Greek Church, or with some other of the corrupt oriental sects. The children, also, who attended the schools, were the children, not of Jews, but of parents belonging to these sects. In one of his communications, Dr. Wortabet says: 'More accessible than Jews and Moslems, it is among Christians chiefly that the labours of the mission have been carried on, both in this city and at our two out-stations at Killis and Idleb. Our Sabbath congregations are formed of persons who are or have been members of the oriental churches, and the pupils of our schools belong to the different christian sects.'

In some of the recent communications which have been received from Dr. Wortabet, he mentions that the church which he had formed had dwindled down to five members; and the language in which he writes, shows that the future prospects of the mission are by no means flattering. 'Everything around us,' he says, 'is dark. Bigotry, infidelity, indifference, and the love of money are the enemies which we have to combat. Surely our hope is in God alone.' . . . 'I am not able to see that my efforts in any case have been blessed. I can perceive nothing around me but thick darkness, into which

what light I am able to introduce appears to be overpowered and fruitless.'

Let us rejoice that, though the efforts which have been made by the United Presbyterian Church for the conversion of Israel have not hitherto been attended with the desired success, God will, in his own good time, fulfil the promise which He has given: 'There shall come out of Zion the Deliverer, and turn away ungodliness from Jacob.' If we who were cut out of the olive-tree, which is wild by nature, have been grafted contrary to nature into a good olive-tree, how much more shall these, which be the natural branches, be grafted into their own olive-tree?

IX.

MISSIONS TO CHINA.

THIS mission has only lately been commenced; and little, as yet, can be said concerning it. It originated in a proposal made by certain friends of missions in Glasgow. The following proposal, made in name of these friends, was submitted by the Mission Board to the United Presbyterian Synod, at their meeting in May 1862: 'A number of liberal members of the church, chiefly resident in Glasgow, influenced by special circumstances, have resolved to form a medical and evangelistic mission at Ningpo in China. They propose to employ a medical missionary, and an ordained missionary; and they have raised funds which are sufficient for defraying the expenses of the outfit and the passage money of these two agents, and granting them adequate salaries for three years, as well as a sum of £200 annually for hospital expenses. The committee of the subscribers (of whom John Henderson of Park is the chairman, and the Rev. J. W. Borland is the clerk) have made application to the committee of foreign missions, intimating their desire that the committee would, for these three years, assume the management of the mission, and requesting them to ask authority from the Synod to enable them to do so.'

In submitting this proposal to the consideration of the Synod, the Mission Board stated, that they had expressed their readiness to undertake the management of the mission on certain specified conditions, provided they obtained the sanction

of the Synod. The conditions were: *1st*, That the whole expense connected with the sending out of missionaries, and the maintenance of the hospital at Ningpo, shall be defrayed, according to their offer, by the subscribers. *2d*, That in assuming the management of the mission for three years, they are not to be considered as giving any pledge to continue it longer, unless the missionary fund of the Synod shall put it in their power to do so. *3d*, That in deciding, at the close of three years, as to the continuance of the mission, the obligations to support and extend existing missions shall have a prior claim. The Synod authorized the Board to assume the management of the mission on these conditions.

What led to the adopting of Ningpo as the scene of this mission was, that Dr. Parker, a native of Glasgow, had for five years been stationed in Ningpo, as a medical missionary, in connection with the Evangelical Society of London. Dr. Parker had acquired to himself a great name among the inhabitants of Ningpo and neighbourhood, by the numerous cures which he had effected as a physician, and by the spiritual benefits which he had conferred as a missionary. In connection with the station, there existed a dwelling-house, a chapel, a laboratory, a dispensary, and a spacious hospital containing the necessary accommodation both for male and female patients; and the whole was owned by Dr. Parker as his own property. A branch society had existed in Glasgow, and had given assistance by raising funds for the institution. When the society in London went down, the friends in Glasgow were desirous that the mission at Ningpo should still be carried on. With a view to this, they raised the necessary funds, and made the above proposal to the United Presbyterian Synod.

The Synod, having accepted of Dr. Parker as their missionary, sent him out in the beginning of January 1863. When he reached Ningpo in the end of March, he found it in possession of the Taepings; and several months elapsed before he could resume his labours. During the course of the summer

the Taepings were expelled, and a communication, received from Dr. Parker toward the close of the year, announced that he was busily engaged in his medical and evangelistic work. But, by a mysterious providence, he was unexpectedly removed from this earthly scene. Returning home from a visit to an hospital in the city, the stone slab of the bridge of a canal gave way beneath his horse's feet, and he was precipitated into the water. By means of this accident, he was so severely injured that he survived only for a few weeks. He expired on the 3d of February 1864. After a short interval, he was succeeded by his brother, Dr. John Parker, who now labours at Ningpo, as the medical missionary of the United Presbyterian Church. The Board have been desirous to send out an ordained missionary to labour along with Dr. Parker at this station; but they have not yet succeeded in obtaining a suitable agent. In the meantime, Dr. Parker has been prosecuting his work with diligence and success. During the short period he has laboured at Ningpo, he has scattered extensively the good seed of the word, and has conferred substantial benefit upon the inhabitants by the cures which he has effected. Giving an account of his proceedings during the year 1865, he says: 'On looking over the year's work, the number of patients attended to and who have heard the gospel preached, the visiting of the villages, and the distribution of tracts and copies of the Scriptures, I cannot but think that much good, has been done, and that the Lord will bless his own work. I have also not been without encouragement in the hospital, as many of the patients left with a knowledge of the leading truths of the gospel.'

X.

CONCLUDING REMARKS.

I HAVE completed the narrative which I intended to give, of the foreign missionary operations which have been carried on by the Secession and United Presbyterian Church in the various quarters of the globe. In the narrative that has been given, I have not noticed the exertions which have been indirectly made by the united church for diffusing the knowledge of the gospel on the continent of Europe, by means of the liberal donations which it has annually given to the Union of Evangelical Churches in France, to the Evangelical Society of Geneva, to the Evangelical Society of Lyons, and to the Missionary Church in Belgium. Neither have I mentioned the efforts which it has made, and which it is still making, to procure able and faithful gospel labourers for the infant churches which are rising up in the more distant colonies of the British empire, such as New South Wales, South Australia, and New Zealand. Nor have I taken notice of the labours of Mr. John Murdoch, agent of the Christian Vernacular Education Society for India, who receives the half of his salary from the United Presbyterian Church, and who is usefully employed in establishing schools, and diffusing useful publications throughout India. I have also omitted taking notice of the labours of the late Rev. Dr. Glen, who for several years was supported by the Secession Church in Persia, while engaged in translating the Scriptures into the Persian language, and who, by the excellent

translation which he completed, conferred a most valuable boon upon the Persian nation.

Of these various agencies I have not given any particular account, because, though a large amount of good has been accomplished by means of them, they are not distinct fields of missionary labour that have been occupied by the Secession and United Presbyterian Church. The present state of the foreign missions of the church was thus described in the report for 1865, submitted to the Synod: 'Irrespective of France and Belgium, eight separate mission fields have been occupied during the year, namely, Jamaica, Trinidad, Old Calabar, Caffraria, Aleppo, Algiers, Rajpootana, and China. These missions have been wrought by 38 ordained European missionaries, 2 medical missionaries, 6 ordained native missionaries, 2 native preachers, 12 European teachers, and upwards of 100 native evangelists and teachers, or; altogether, an educated agency of fully 160 persons. Besides several stations, there are 40 congregations, with an aggregate membership of 5740; and 97 day schools, attended by 4760 scholars.' When we contemplate the small origin which this church had, the successful progress which it has made at home, the extent of its missionary operations abroad, the amount of money which it has expended in carrying on these operations, and the honourable position which it now occupies among the churches of our land, we have indeed good reason to thank God and to take courage. In the preceding narrative are recorded the names of no fewer than two hundred and eight individuals, who have gone forth in a missionary character from the Secession and United Presbyterian Church, to preach the gospel in foreign lands. Many of these excellent men have now finished their course, and have had the immortal crown placed upon their brow; but a goodly portion of them still survive, and are usefully employed in cultivating their respective fields of labour. The sum expended in these missionary operations shows the interest which the great body of the people has taken in the foreign missions of

the church to which they belong. So far as I have been able to glean from the printed and authorized accounts of the church, the sum expended in these operations, since 1831, amounts to £331,650; and the annual expenditure on foreign missions now exceeds £20,000. When we consider that the church by which this sum has been expended, is composed chiefly of persons who move in the middle and lower walks of life, and that it cannot boast of wealth in its corporate capacity; and when we consider further, that it has, from the commencement of its existence, supported gospel ordinances by the unaided efforts of its congregations, the sum which it has expended in its foreign missions must be regarded as highly creditable to its liberality and to its christian principle.

Repeated mention has been made, during the course of this narrative, of the loud and frequent calls which have been made by the missionaries abroad to the church at home to send more labourers into the field, and of the sore disappointments which have been experienced by these labourers not being sent. It would be a hasty conclusion, to deduce from this fact the inference, that there has been a want of a missionary spirit in the church to which these calls were addressed. The fact that has been above stated, of two hundred and eight individuals being sent forth, within little more than a century, to preach the gospel in almost every region of the globe, shows that such an inference would be altogether unwarranted. That such a number of gospel labourers should be sent to foreign regions within such a limited time, and by a church struggling for its own existence at home, is a fact no less gratifying than it is remarkable; and it attests the operation of the missionary spirit in a high degree. Various reasons may be assigned why missionaries have not always been forthcoming at the time they have been required. *First*, The wants of the church at home have to be supplied; and as the church is ever widening its limits, so the number of preachers necessary to supply these wants is gradually increasing. *Second*, Peculiar qualifications are necessary

for those who engage in missionary labours; and preachers may be pious and talented, and yet may not possess these qualifications. *Third*, Preachers may be pious and learned, and they may possess the qualifications that are required for a missionary life; and they may be so impressed with a sense of their own insufficiency, that they may regard themselves as totally unfit for the honourable and arduous work of a missionary. *Fourth*, There may be no want of piety, or talent, or suitable qualification, and there may be imperative calls, in the way of duty, which render it necessary for those who are invited to labour in the field of foreign missions to remain at home. We ought not, therefore, to judge harshly or uncharitably of the conduct of ministers and preachers, should they refuse at any time to comply with the call addressed to them, to go and labour as missionaries in the heathen world. They may have reasons for such refusal, which may not only be satisfactory to their own mind, but be sustained as valid at the bar of the Omniscient.

But while these things are so, it becomes those who are invested with the sacred office, and who have received a commission to preach the gospel, to consider well the great responsibility lying upon them in connection with the missionary enterprise. When their Divine Master addresses them in his providence, and calls upon them to go and carry the glad tidings of salvation to the myriads who are perishing in a state of heathenism, they should ask themselves such questions as the following: Shall I refuse to listen to the voice of my Master calling upon me to bear a part in the great and glorious work of evangelizing the world? Shall I look on with a feeling of cold indifference, while the cry for help is coming with a voice of thunder from every quarter of the globe? Shall I look upon myself as guiltless, if I hear of countless multitudes who are perishing for lack of knowledge, and make no effort to save them?

The present state of the world is in a high degree favourable for missionary exertions. Extensive portions of the globe,

which for ages were barred against the entrance of missionaries, have, in the providence of God, of late years been thrown open; and the heralds of the cross are not only permitted to enter, but, in many instances, are cordially welcomed by the mass of the inhabitants. Long established systems of idolatry are becoming effete; and, throughout a considerable portion of the heathen world, they are losing their hold upon the minds of the people. Facilities for carrying on missionary operations now exist, with which our forefathers were unacquainted. The communication between one part of the globe and another is rendered, by means of steam, more speedy, more certain, and more safe. That wonderful engine, the press, is scattering throughout the world, in the shape of Bibles and tracts, the seed from which a glorious harvest is one day destined to spring. It may be added, that the missionary cause occupies a higher place, at the present day, in the estimation of all classes of professing Christians, than it has done at any previous period.

Another ground of encouragement, which we have to persevere in the missionary enterprise, is the predictions recorded in Scripture concerning the final triumph of Christ's kingdom. Prophecy announces to us the arrival of a period when Christ's kingdom shall extend from sea to sea, and from the river unto the ends of the earth; when all kings shall fall down before Him, and all nations shall serve Him; when the earth shall be full of the knowledge of the Lord as the waters cover the sea; and when all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ. Infidelity may scoff at these predictions, and may smile at the simplicity of those persons who believe them. Every means which human ingenuity can suggest may be employed for the purpose of bringing them into discredit, and the various classes of unbelievers may combine their efforts with a view to prevent them from being fulfilled; but all the efforts made by infidelity, with a view to this end, will be made in vain. The progress of events is rapidly hastening onward the fulfilment of these

glorious predictions. There has been no period of the world when the knowledge of the gospel has been more extensively diffused, or when a greater number of copies of the Scriptures has been in circulation, than at the present time. Whatever partial evil infidelity may have occasioned, it has not been able to throw any effectual barrier in the way of the progress of the gospel, nor has it been able to prevent the Scriptures from being translated into almost every known language, and from being circulated throughout a large portion of the habitable globe. Judging, by looking at the past, of what infidelity is able to accomplish, we have little or nothing to fear with regard to the future. Infidelity, when opposed to the progress of the truth, is utterly powerless. The truth has omnipotence on its side; and when it fights its battles, associated with such an ally, how can it possibly fail of success? Believing, then, that the predictions recorded concerning the final triumph of Christ's kingdom will in due time be fulfilled, let us labour, with one heart and one mind, in the great work of evangelizing the world; and let us look forward, in the exercise of faith and hope, to the period when the light of divine truth shall be diffused throughout every region of the globe, and when songs shall be heard ascending upward from the uttermost ends of the earth, even glory to the righteous.

There is no work so honourable, so benevolent, and so truly God-like as the work of missions. They who engage in it are carrying on a process, by means of which the progress of vice is arrested, and the amount of crime diminished, the sufferings of humanity alleviated, and the circle of human enjoyment widened. This is a work in which angels do not think it beneath their dignity to engage. The Apostle John informs us, that, in his apocalyptic vision, he beheld an angel flying in the midst of heaven, 'having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' It is an honour of no ordinary kind which those persons enjoy, who are associated with angels in

this labour of love. When the light of the gospel shall have found its way into every portion of the habitable globe, then shall the work of missions be completed. And, oh! when this blissful period arrives, what a change will be wrought in the moral aspect of the world! The din of contention within the walls of Zion will be hushed. There will be nothing to hurt or destroy in all God's holy mountain. The sword will be returned into its scabbard, never again to be unsheathed for the purpose of being employed in human slaughter. Men shall learn the art of war no more. All nations shall enjoy repose under the benign sway of the Prince of Peace. The shackles of the slave shall everywhere be loosed, and the rod of the oppressor shall be broken. The sun, as it looks down upon a regenerated world, shall behold the nations living in amity with one another; and the religion of Jesus shall shed a healthful influence upon all tribes of men. 'The Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.'

LIST OF MISSIONARIES AND THEIR FIELDS OF LABOUR.

MISSIONARIES TO THE NORTH AMERICAN PROVINCES.

NAMES.	A.D.	NAMES.	A.D.
1. Alex. Gellatly, missioned in	1753	20. John Cree, . . .	1791
2. Andrew Arnot, . . .	1753	21. Andrew Fulton, . . .	1797
3. James Proudfoot, . . .	1754	22. Robert Armstrong, . . .	1797
4. Matthew Henderson, . . .	1758	23. William Hume, . . .	1800
5. John Mason, . . .	1761	24. James Scrimgeour, . . .	1802
6. Robert Annan, . . .	1761	25. Robert Forrest, . . .	1802
7. John Smart, . . .	1761	26. Robert Easton, . . .	1802
8. William Marshall, . . .	1762	27. Alexander Calderhead, . . .	1802
9. Thomas Clark, . . .	1765	28. Robert Bishop, . . .	1802
10. David Telfar, . . .	1766	29. James Laurie, . . .	1802
11. Samuel Kinloch, . . .	1767	30. Joseph Shaw, . . .	1806
12. John Roger, . . .	1770	31. William Brownlee, . . .	1809
13. John Smith, . . .	1771	32. Robert Bruce, . . .	1809
14. James Clarkson, . . .	1772	33. Peter Bullions, . . .	uncertain
15. Martin, . . .	1773	34. Alexander Gordon, . . .	do.
16. Thomas Beveridge, . . .	1783	35. John Donaldson, . . .	do.
17. David Goodwillie, . . .	1788	36. John France, . . .	do.
18. John Anderson, . . .	1788	37. Andrew Isaac, . . .	do.
19. David Sommerville, . . .	1790	38. Duncan Campbell, . . .	do.

MISSIONARIES TO NOVA SCOTIA.

NAMES.	A.D.	NAMES.	A.D.
1. Daniel Cock, missioned in	1769	14. James Robson, . . .	1811
2. David Smith, . . .	1771	15. John Laidlaw, . . .	1814
3. James Murdoch, . . .	1766	16. Robert Douglas, . . .	1816
4. Hugh Graham, . . .	1785	17. William Patrick, . . .	1815
5. James Drummond M'Gregor,	1786	18. Thomas Trotter, . . .	1818
6. John Brown, . . .	1795	19. Andrew Nicol, . . .	1818
7. Duncan Ross, . . .	1795	20. William M'Gregor, . . .	1821
8. John Waddell, . . .	1797	21. Andrew Millar, . . .	1843
9. Matthew Dripps, . . .	1797	22. Joseph Handyside, . . .	1847
10. Francis Pringle, . . .	1800	23. George Walker, . . .	1848
11. Alexander Dick, . . .	1802	24. Robert Sedgewick, . . .	1849
12. Thomas M'Culloch, . . .	1803	25. A. L. Wylie, . . .	1852
13. Peter Gordon, . . .	1806		

MISSIONARIES TO CANADA.

NAMES.	A.D.	NAMES.	A.D.
1. Robert Easton, missioned in	1802	35. Alexander Henderson, .	1847
2. John Burns,	1803	36. Peter D. Muir,	1848
3. William Taylor,	1817	37. John Duff,	1849
4. William Bell,	1817	38. John Logie,	1849
5. Archibald Henderson,	1817	39. John Ewing,	1849
6. William Proudfoot,	1832	40. John Taylor,	1852
7. William Robertson,	1832	41. William Dickson,	1852
8. Thomas Christie,	1832	42. Patrick Greig,	1852
9. William Taylor,	1833	43. William Deas,	1852
10. George Murray,	1833	44. Matthew Barr,	1852
11. Robert Thornton,	1833	45. Robert Monteith,	1854
12. John Skinner,	1834	46. Archibald Crossa,	1854
13. John Cassie,	1834	47. James Watson,	1854
14. James Roy,	1837	48. W. C. Young,	1854
15. George Lawrence,	1837	49. Robert Dewar,	1854
16. John Jennings,	1838	50. Walter Inglis,	1855
17. John Morison,	1839	51. Thomas Watson,	1855
18. Andrew Kennedy,	1841	52. James Caldwell,	1855
19. Alexander Ritchie,	1841	53. James Gibson,	1856
20. Alexander Lowden,	1841	54. Thomas Stevenson,	1856
21. William Barrie,	1841	55. William Inglis,	1856
22. James Dick,	1841	56. John Baird,	1856
23. John Porteous,	1841	57. John M. King,	1856
24. Charles Fletcher,	1843	58. John James,	1857
25. James M'Fadyen,	1843	59. David Alison,	1858
26. Walter Scott,	1844	60. Robert Hamilton,	1858
27. William Aitken,	1845	61. William Robertson,	1858
28. Robert Torrance,	1845	62. Thomas J. Scott,	1858
29. James A. Dalrymple,	1846	63. George Riddell,	1858
30. John M'Lellan,	1846	64. J. R. Scott,	1859
31. George Fisher,	1847	65. Thomas Wilson,	1860
32. James Pringle,	1847	66. Malcolm M'Kenzie,	1860
33. A. W. Waddell,	1847	67. R. M. Taylor,	1860
34. A. A. Drummond,	1847		

MISSIONARIES TO THE WEST INDIES.

THOSE MARKED THUS * WERE ORDAINED MISSIONARIES; THE OTHERS CATECHISTS AND TEACHERS.

NAMES.	A.D.	NAMES.	A.D.
*1. James Paterson, missioned in	1835	8. John Aird,	1838
*2. William Niven,	1835	9. James Elmalie,	1838
*3. Peter Anderson,	1835	10. William Kay,	1838
*4. Alexander Kennedy,	1835	11. Davidson Black,	1838
*5. William Jameson,	1836	12. David Moir,	1838
*6. James Niven,	1837	*13. George Brodie,	1840
*7. William Scott,	1838	14. Hugh Goldie,	1840

LIST OF MISSIONARIES.

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NAMES.	A.D.	NAMES.	A.D.
15. George Millar,	1841	*29. Walter Turnbull,	1849
16. George M'Lachlan,	1841	*30. Adam Thomson,	1850
17. Joseph Hannah,	1841	*31. William Lawrence,	1850
*18. Andrew G. Hogg,	1845	*32. Alexander Renton,	1851
*19. Andrew Main,	1845	33. John Welch,	1861
20. Robert Thomson,	1845	*34. H. H. Garnet,	1862
21. John M'Lean,	1845	*35. George Lambert,	1853
*22. William Paxton Young,	1845	*36. James Martin,	1854
23. James Caldwell,	1845	*37. Alexander Robb,	1854
24. George Clark,	1845	*38. Thomas Boyd,	1857
25. Matthew Strang,	1845	*39. William Gillies,	1857
*26. John Campbell,	1846	*40. Duncan Forbes,	1857
*27. John Scott,	1847	*41. William Whitecross,	1857
*28. David Winton,	1847	*42. Daniel M'Lean,	1857

MISSIONARIES TO AFRICA.

OLD CALABAR.

NAMES.	A.D.	NAMES.	A.D.
*1. H. M. Waddell, missioned in	1846	10. Alexander Sutherland,	1854
*2. Samuel Edgerley,	1846	11. John Wylie,	1854
3. Andrew Chisholm,	1846	12. Archibald Hewan, med. miss.,	1855
4. Edward Millar,	1846	*18. Zerub Baillie,	1856
*5. William Jameson,	1846	*14. Alexander Robb,	1858
*6. Hugh Goldie,	1846	*15. William Timson,	1858
7. H. B. Newhall,	1846	*16. John Baillie,	1861
*8. William Anderson,	1848	17. D. E. Lewis,	1864
*9. W. C. Thomson,	1848		

CAFFRARIA.

18. George Brown,	1848	*21. John A. Chalmers,	1861
*19. Robert Johnston,	1857	*22. John Sclater,	1864
*20. Tiyo Soga,	1857		

MISSIONARIES TO INDIA.

NAMES.	A.D.	NAMES.	A.D.
*1. Williamson Shoobred, mis- sioned in	1859	*6. Auguste Glardon,	1861
*2. Thomas Blair Steele,	1859	*7. William Robb,	1862
*3. John Robson,	1860	*8. Gavin Martin,	1863
*4. William Martin,	1860	*9. James Gray,	1863
5. Colin S. Valentine, med. miss.,	1861	*10. Andrew Shields, M.D.,	1863

MISSIONARIES TO THE JEWS.

NAME.	A.D.	NAME.	A.D.
*1. R. G. Brown, missioned in	1857	*2. John Wortabet, M.D.,	1860

Besides the above lists, thirteen missionaries were sent out, after 1846, to Australia, and one to New Zealand, at the expense of the Church.

518 *SUMS EXPENDED ON FOREIGN MISSIONS.*

SUMS EXPENDED BY THE SECESSION AND UNITED PRESBYTERIAN
CHURCH ON FOREIGN MISSIONS.

A.D.	£	s.	d.	A.D.	£	s.	d.
1831, expended	20	0	0	1850,	12,249	6	3½
1832,	168	13	0	1851,	12,605	18	2½
1833,	539	1	7	1852 (8 months),	8,429	4	2
1834,	460	13	8	1852,	12,146	13	2½
1835,	1,313	1	8	1853,	10,519	5	3
1836,	1,286	12	5	1854,	12,809	8	5½
1837,	1,927	2	11	1855,	12,520	7	5½
1838-9,	5,032	0	7½	1856,	13,269	5	0
1840,	3,340	19	3	1857,	16,910	17	1½
1841,	3,309	12	0½	1858,	17,340	15	3½
1842,	3,373	1	8	1859,	16,957	14	11½
1843,	3,621	3	10	1860,	17,147	12	8
1844,	2,658	12	2	1861,	17,578	11	4½
1845,	3,134	8	10	1862,	20,461	9	1½
1846,	6,971	2	1	1863,	21,503	3	6½
1847,	8,991	15	0½	1864,	20,731	16	5
1848,	10,274	9	5½	1865,	21,629	2	6
1849,	12,818	0	1½				

THE END.

APR 15 1915

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